NATIONAL VANGUARD

Toward a New Consciousness; a New Order; a New People.

Number 115
November-December 1995
$2.50

Our European Roots:

Finding Them Again Is Necessary for Our Survival

NATIONAL VANGUARD
Toward a New Consciousness; a New Order; a New People.
Number 115
November-December 1995

Contents

3 The Celts: Their Origins and Prehistory

When people forget who they are and where they have been, they also forget where they were going. If our people are to survive, they must reestablish contact with their roots. This article on the origins of the Celts is an aid to that purpose.

12 Times & Manners

The minions of Political Correctness continue their Procrustean efforts to make reality fit their crazed view of the way things ought to be. In their world there must be no one who excels, because then those who don't excel will feel bad; no one who is racially conscious, because then he may notice that some races really are more capable than others; and, above all, no one who dares to speak the truth, because then their insanity may be exposed for what it is.

15 Book Reviews

Israel Shahak's revelations about Judaism and Jewish ways should open the eyes of those who still haven't gotten it. Peter Brimelow's *Alien Nation* is a valuable weapon in the struggle to stem the non-White flood. Viktor Suvorov presents compelling evidence that Hitler's preemptive strike against the Soviet Union saved Western Europe from the Red Army.

Cover: A Celtic spearman, fighting naked except for his helmet, torque, and belt: the bronze statuette is of Roman manufacture and dates from the third century B.C.

Editorial: William L. Pierce
Research: Robert Pate

NATIONAL VANGUARD is published by National Vanguard Books, Inc., a non-profit corporation. All contents copyrighted (© 1995) by National Vanguard Books, Inc.

Subscription prices: $12 for six issues, whenever published, via surface mail in the United States; $18 for surface mail outside the United States; $30 for foreign air mail.

Send subscriptions and all correspondence to National Vanguard Books, POB 330, Hillsboro, WV 24946, USA.

The symbol which appears in the **NATIONAL VANGUARD** logotype is the Life Rune. It comes from an ancient alphabet, or *futhark*, used in Northern Europe for many centuries before the general adoption of the Roman alphabet there. The Life Rune signifies life, creation, birth, rebirth, and renewal. It expresses in a single symbol the *raison d'etre* of **NATIONAL VANGUARD** and of the movement of Aryan renewal.

Editorial

Dividing the Race

When it was cited by Niccolò Machiavelli early in the 16th century, it already was a strategy as old as the race: *Divide et impera*. It is the strategy which the enemies of our people have used successfully against us more than once, and it is the strategy which is responsible for our present peril.

Surprisingly, the division of our people is widely discussed in front of us by the enemies who have accomplished it, although the discussions are heavily laden with disingenuousness: the heterosexual White male, they gloat, has been dispossessed; his power has been taken by minorities and women, and there is nothing he can do about it except learn to live with the *fait accompli*.

Actually, it's not that simple. The division itself is far more complicated than heterosexual White males on one side and Jews, homosexuals, Blacks, Asians, mestizos, and women on the other. The most important complication is that many White women, probably a majority, are on the side of their men; and many heterosexual White males have joined the other side. Furthermore, there is much which can be done about the situation.

The division we would like to see, of course, is all heterosexual White men and women on one side and all Jews, homosexuals, Blacks, Asians, and mestizos on the other. Then we would be ready for the shooting to start, and we would settle matters pretty quickly. The Jews understand that, and that is why their efforts have been directed not only toward empowering the non-Whites and the perverts but also toward alienating as many White men and women from their own race as possible.

I remember talking to groups of White university students 25 years ago and pointing out to them where the "civil rights" agitation, which even then had become quite fashionable on campuses, was heading. I told them that it would lead to the decline of our morals and our culture, the disintegration of our society, and finally to a race war between Whites and Blacks in America. Most of the students just listened without noticeable reaction, as if they were watching yet another television program. Only small minorities expressed either a favorable or an unfavorable response. Nearly all of the former were males: unfortunately, many of them males with a low testosterone level, who crept up to me quietly afterward and expressed their approval when no one else was around to hear them.

Both males and females were among my vocal opponents, but I was always sad to note that the girls tended to be more numerous and more hostile than the boys. After a talk I gave at the University of Maryland, one White girl proudly told me, "Well, if there's a race war between Whites and Blacks, I'll be shooting at you from the Black side."

I spoke to a class of seniors at a private high school, also in Maryland, and while the teacher smirked in the back of the class a blonde girl in the front row sat next to the only Black male in the class and kissed and fondled him throughout my talk, in an obviously prearranged effort to disconcert me.

Women are much more fashion conscious than men. Of course, there are men, even heterosexual men, who worry very much about wearing the latest style in cuff links or ties, but women always have been far ahead of them in such matters, far more easily persuaded that they absolutely *had* to buy new wardrobes every time the fashion moguls raised or lowered hems an inch.

The Jews, to their credit, understood before the rest of us that the female tendency to be a slave to fashion is an innate, sex-linked characteristic, and they also realized that ideological fashions could bind women as strongly as fashions in dress and ornament. It is no coincidence that nearly all of the influential gurus and heroines of feminism of the past half-century have

continued on page 20

The Celts

Part I: Their Origins and Prehistory

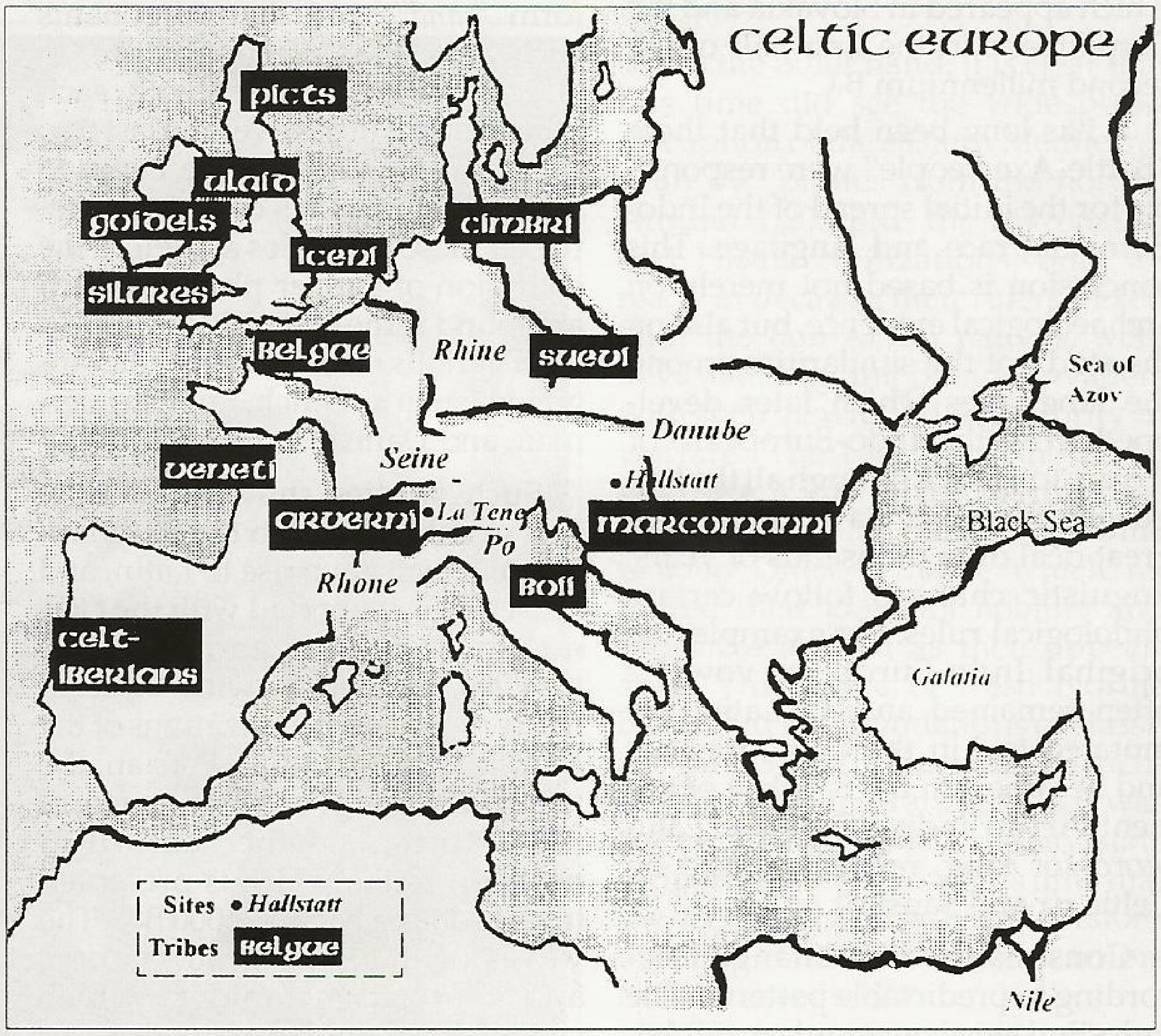
by Nick Griffin, M.A. (Hons.), Cantab.

"The whole nation is war-mad, both high-spirited and ready for battle, but otherwise simple, though not uncultured."
— Strabo, 1st century A.D. geographer

"Golden is their hair and golden their garb. They are resplendent in their striped cloaks, and their milk-white necks are circled with gold."
— Virgil, 1st century B.C. poet

"Celts": If the name means anything to the average American, it probably calls to mind a parade in Boston on St. Patrick's Day, when even the beer is dyed green. Beyond a vague notion that the Irish, Scots, and Welsh share a romantic common heritage in some way different from the English whose language they mainly use, the Celts lie forgotten and irrelevant in the mists of time. Such ignorance is one of the symptoms of a race on the verge of collective suicide, for those with no knowedge of, or pride in, their forefathers are no more likely to have any concern for future generations of their kinfolk either.

Yet the Celts are regarded by historians as "the fathers of Europe." Genetically as well as culturally they played a major part in laying the foundations for the great achievements of the White race. Just as important, many of the mistakes they made which condemned them to defeat and collapse contain lessons today for those striving to save our race from sinking forever into a sea of color, ignorance, and eternal filth. Let us, then, find out more about the Celts. Who were they? Where did they come from? What sort of lives did they lead? How did they rise to dominate much of Europe? And why did they fall from such a pinnacle into the scattered obscurity of today's "Celtic fringe"?



The Celts first burst into recorded history in the writings of the ancient Greeks and Romans in about 500 B.C. The great city-state civilization of Greece had been established centuries before by fair-skinned Nordic invaders from the north who had subdued and enslaved the Mediterranean aborigines. Already headed down the slippery slope of racial integration with their conquered subjects, and consequent ruin, the Greeks still maintained advanced standards of life and learning. They founded trading settlements in France, Italy, and Asia Minor, and even sailed out into the Atlantic, turning north to the British Isles and beyond.

The Greeks discovered that the area of central and northwestern Europe was dominated by a huge number of tribes who, although independent and often even at war with each other, possessed a common culture and common origins. They wrote the name by which these people referred to themselves as *Keltoi* and counted them, along with the closely related Scythians from the steppes of southern Russia, and the Persians and Libyans, as one of the four great barbarian peoples of the world. Among various reporters, the fifth century B.C. historian Herodotus recorded that the Celtic lands stretched from the headwaters of the Danube to all but the west coast of Iberia.

The Celts, then, were already a mighty and widespread people when they appear in recorded history. To trace their origins we must go back far into prehistory, where sometimes conflicting theories seek to make sense of the scattered evidence of archaeology.

Nora Chadwick, late professor of Anglo-Saxon at Cambridge and internationally renowned authority on the origins and customs of the Celtic peoples, in her book *The Celts* (1970) traces Celtic prehistory to the end of the third millennium B.C. The crucial evidence is the spread throughout east-central Europe—

modern Hungary, Slovakia, the Czech Republic, and Austria—of a distinctive type of socketed axe head, often found in graves under distinctive circular barrows. Clearly weapons of war, these were first made of polished stone, but their makers were also quick to adopt the new science of bronze working which appeared in Slovakia and the Carpathians in the first half of the second millennium B.C.

It has long been held that these "Battle-Axe People" were responsible for the initial spread of the Indo-European race and language. This conclusion is based not merely on archaeological evidence, but also on the study of the similarities among the languages which later developed from the Indo-European, or Aryan, tongue. Although all the languages involved have changed a great deal over thousands of years, linguistic changes follow certain philological rules. For example, the original Indo-European vowel *e* often remained an *e* in Latin, but mutated to *i* in the Celtic tongues and became *a* in the Sanskrit of ancient Aryan India. Thus the Latin word for king, *rex,* is paralled by Celtic *rix* and Sanskrit *raj.*

Consonants also changed according to predictable patterns. The Indo-European *p* sound at the beginning of words, for example, was retained in Sanskrit and Latin, and in the modern descendants of the latter, such as French. Meanwhile it mutated in German and English to *v* or *f*, and disappeared altogether in old Irish. Aware of these facts, we can at once see the common origins of Sanskrit *pitar,* Latin *pater,* Irish Celtic *athir,* German *vater*, and English *father.*

Whoever spread the language, one further example will suffice to show how even some of the now most diverse tongues of Europe spring from the same roots. There is an old and optimistic Baltic proverb, the meaning of which in English is: "God gave the teeth; God will also give bread." In Lithuanian this reads: *Dieva dawe dantis; Dievas duos ir duonos*; in Latin: *Deus dedit dentes; Deus dabit et panem*; in modern Welsh, which derives directly from one branch of ancient Celtic, the first half of the proverb is: *Duw rhoddodd y danedd.* Translated into ancient Sanskrit, it would read: *Devas adadat datas; Devas dadat apidhanas.* From these it is possible to reconstruct the theoretical Indo-European original: *Deivos ededot dntns; Deivos dedot dhonas.*

When we also discover that English "tooth" once had the plural form "*tand*", and that consonants such as d, g, p, b, and v have, in effect, swapped places with each other several times over the last two thousand or so years, we begin to see the less obvious connection between these examples as well as the collection of similar phrases which are found if the exercise is repeated with various modern Germanic languages such as Dutch, English, German, and Danish.

Such studies show that Celtic was closely related to the Italic language which gave rise to Latin, and also clearly connected with the Germanic, Slavonic, and Hellenic tongues, as well as with those of many of the early civilizations of the Middle East, including Persian, the recently rediscovered language of the Hittites, and the Sanskrit of northern India, which is preserved in texts dating back to 2,000 B.C. The waves of Indo-European warriors and civilization builders which spread the common parent of this great family of languages even reached as far as China.

Thousands of miles to the west, the Battle-Axe carriers seem to have collided with another distinctive people. Known today as the Beaker Folk, after the pottery drinking vessels found in so many of their graves, they inhabited a wide area from Bohemia to Britain and south into parts of Iberia, from which they may have spread northwards in the first place. They too were mainly pastoralists, although they favored sheep rather than the cattle associated with the immigrants from the east. Their chief weapon was the bow, firing arrows tipped with flint. This should not give the false impression that they were primitive savages, for they used bronze and possessed an advanced knowledge of astronomy. They also had developed a sufficiently sophisticated social organization to enable them to build the great megalithic observatories, such as the lines of giant stones at Carnac in Brittany and the huge stone circles at Stonehenge, Avebury, and nearby Silbury Hill, the last being the largest prehistoric structure in Europe.

The two groups merged, although the Battle-Axe element seems to have been dominant. From this time, around 2,000 B.C., the materially simple self-sufficiency of late Neolithic times is transformed into a society dominated by a warrior aristocracy equipped with bronze weapons and displaying their power and wealth with well made and decorated personal possessions which already have a uniquely "European" style, different from those of the emerging civilizations of the eastern Mediterranean and Middle East.

Throughout this period there is a growing disparity between the grave goods of ordinary people and those buried with the aristocracy. At least some of this new-found wealth came from the growing trade in copper, tin, amber, and, no doubt, furs and other perishables, with the urban centers to the east and south.

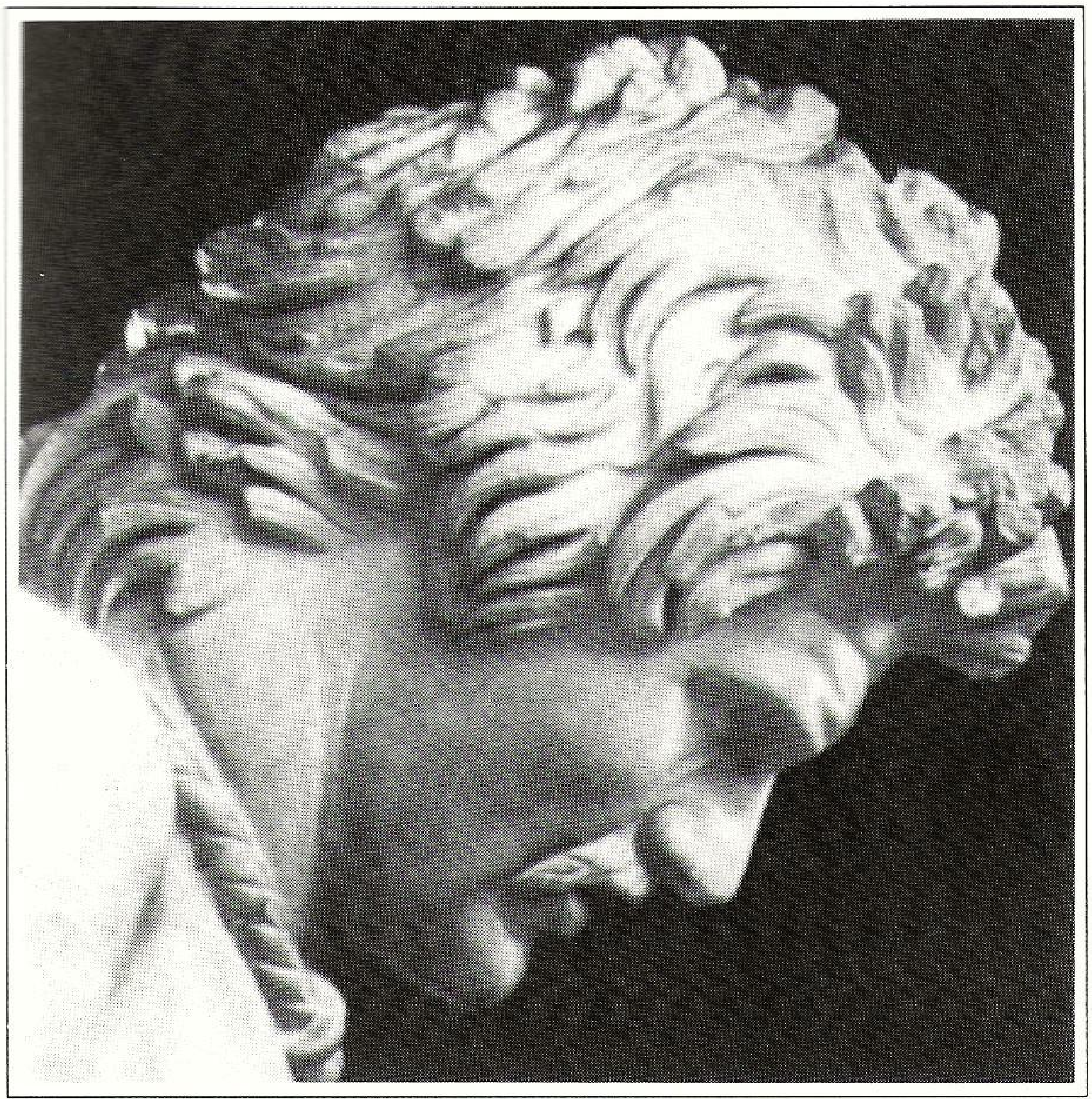
This well developed Bronze Age culture is named after Unetice, a village south of Prague where particularly good examples of its artifacts, dating from around 1,800 B.C., have come to light. The area was a trading crossroads, and wealth and metalworking skill accumulated rapidly.

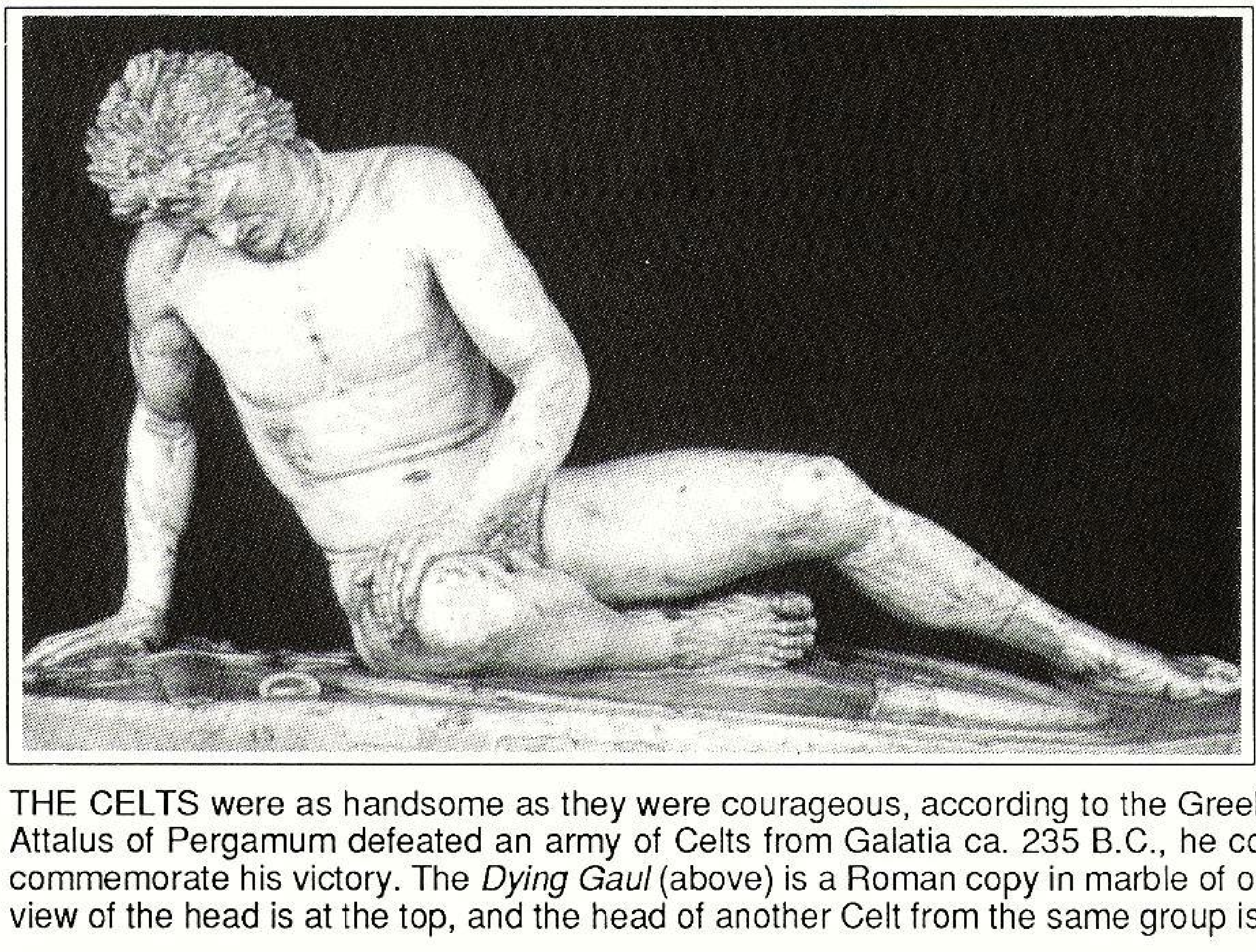
Within 300 years a fresh wave of Battle-Axe migrants from the east appears to have arrived without conflict, bringing with them the custom of raising round burial mounds like the *kurgans* with which they had covered their dead on the steppes. Under their influence the rich grave of a chieftain was marked by the tumulus from which this transformation of the older Unetice Culture takes its name. This Tumulus Culture spread beyond the bounds of its predecessor, stretching as far as Hungary in the east, but shifting its center of gravity westward into Bavaria.

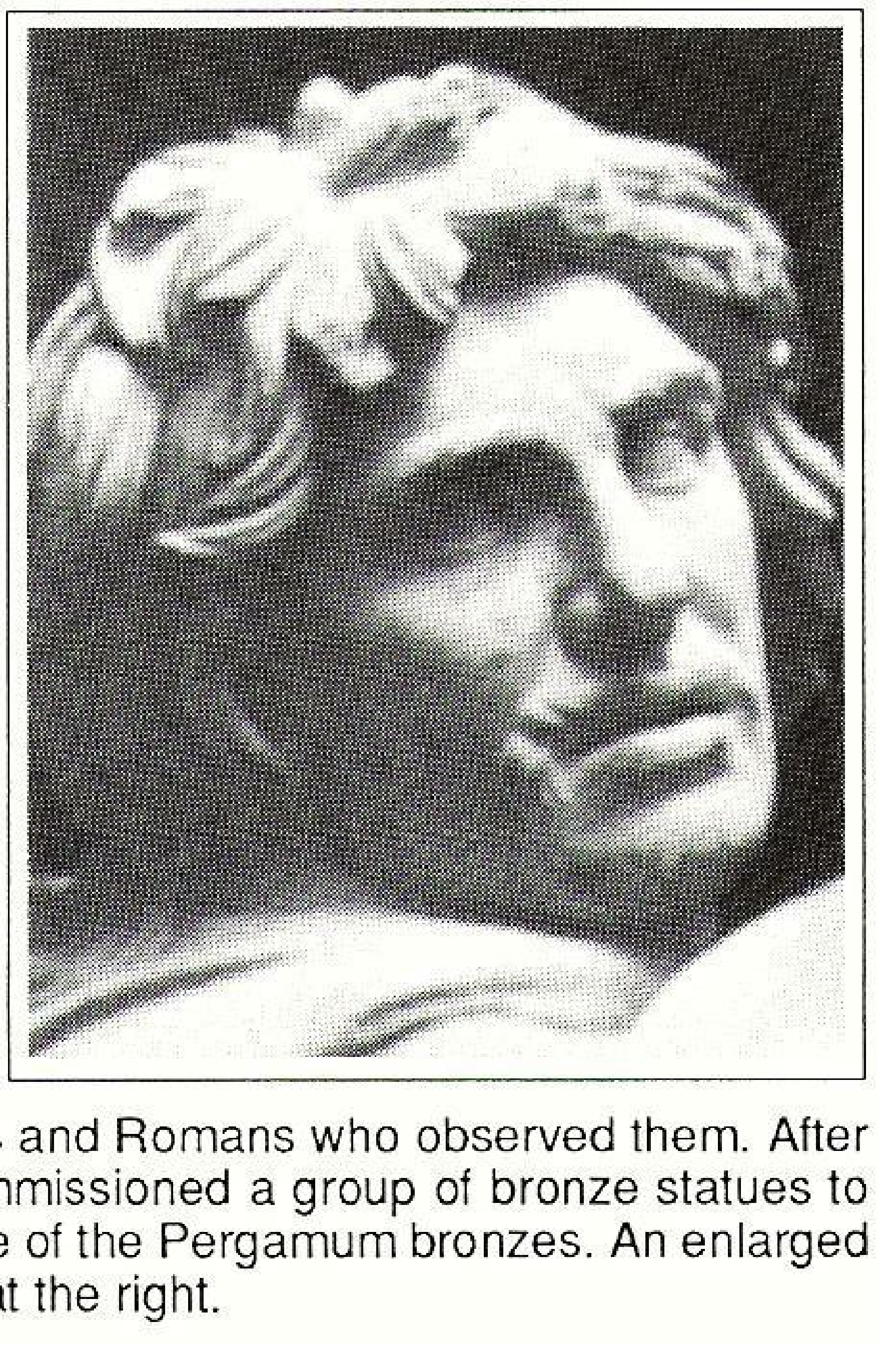
In spite of this change, the close similarities between the artifacts discovered from these periods shows that there was a great deal of continuity. There is clear evidence for the development of local "schools" of metal working, and the steady continuation of trade also points to peaceful development. Toward the end of the second millennium B.C., however, technological innovation—this time the development of heavy, bronze slashing swords and armor and shields of the same metal—again seems to have sparked off a period of more violent expansion. Around 1,200 B.C. the tumulus inhumations give way to a new funerary rite in which the dead were cremated and their remains deposited in pottery urns buried in cemeteries without tumuli. The grave goods buried with them, however, remain fundamentally the same, and there is some overlap between the two customs, so archaeologists generally agree that this so-called Urnfield Culture was the result of a change in ritual rather than of a further large-scale invasion. Certainly there is no archaeological evidence of cremation back on the Russian steppes from which the earlier invaders had come.

On the other hand, it is clear that this time did see the widespread disruption of the eastern Mediterranean by "pirates from the north." Around 1,200 B.C. the Mycenaean and Hittite civilizations, both already in decay as their rulers mixed with the non-Aryan natives, were devastated by the blonde invaders with their newfound superiority in warfare. The folk from the north who swept into Greece at this time were known as the *Xanthoi*—the Golden Ones—a name which reflected their ideals of nobility and greatness as well as their appearance. This wave of fresh Nordic blood laid the foundations of classical Hellenic civilization, particularly its Dorian branch, which was later to reach a peak in the city-state of Sparta. It was also at this time that the Egyptians recorded incursions of bands of tall, fair-haired warriors from across the sea.

All these upheavals probably resulted from technological advance among the peoples living on the upper reaches of the Danube and the







THE CELTS were as handsome as they were courageous, according to the Greeks and Romans who observed them. After Attalus of Pergamum defeated an army of Celts from Galatia ca. 235 B.C., he commissioned a group of bronze statues to commemorate his victory. The *Dying Gaul* (above) is a Roman copy in marble of one of the Pergamum bronzes. An enlarged view of the head is at the top, and the head of another Celt from the same group is at the right.

Rhine, which shifted the interests of the aristocracy away from trade and toward warfare, plundering, and conquest on an epic scale. This would also account for the rapid development of hill-forts and larger houses which call to mind the great halls of local kings and their war bands which are featured so often in the poetry and sagas of later "Dark Age" Europe.

Their art by this time shows direct links in style with that of the later Celts, and the evidence of place-names shows that they spoke an early form of Celtic. These proto-Celts dominated the east and central European homeland of their forefathers, but also spread across the Rhine to the west and the Alps to the south. It is not possible to point to an exact date from which the term "Celt" may be used accurately, although the next development noted by archaeologists is universally accepted as involving a fully Celtic people and culture.

Georg Ramsauer, mid-19th-century director of the Hallstaat State Mine, near Salzburg, Austria, was fascinated by the discovery in the salt mine of the well-preserved body of a prehistoric miner. Inspired to find out more, he began to excavate a huge cemetery nearby. Some 2,500 graves revealed that from about 770 B.C. a society of aristocrats ruling over a settled peasantry used salt from the mine as the basis for widespread trade. The wealth and patronage of its rulers created a highly-skilled school of craftsmen utilizing a strong, new metal. The Iron Age had arrived.

The art and economy of this new culture, now named after the finds at Hallstaat, show close continuity with those of the earlier Urnfield folk of the same area, and it seems probable that they themselves adopted ironworking. But there is also widespread evidence that the Hallstaat period saw the arrival of the domesticated horse in central Europe. From the eighth and seventh centuries B.C. bronze harness mounts and horse-bits become widespread throughout eastern and central Europe and are even found as far west as Wales. At the same time, the Hallstaat chieftains adopted the practice of wagon burial, which, like the use of the horse, first appeared in the steppes to the east.

All this points to the arrival of another group of immigrants. The power and prestige created by their horses would have either made them natural new overlords or, if they were insufficient in numbers to take over completely, encouraged the established aristocracy to adopt their technology and customs. Since the move away from cremation was widespread but not universal, and since the two rites co-existed for much of the period, the latter is probably closer to the truth.

The discovery of iron had a revolutionary effect on the farming economy, as well as on warfare. Where their forebears had been largely confined to exploiting areas of light *loess*—soil deposits laid down by the wind as the glaciers had retreated—farmers with the new iron axes and heavy, iron-tipped plows, were able to clear and cultivate dense forests on heavier ground. Within a couple of generations this must have led to a very significant and accelerating population increase. Then, as boys grew to manhood, they were cheaply armed with weapons of higher quality than those owned by the most powerful chieftains of their grandfathers' days.

This expanding population stimulated further trade with the civilizations to the south and east, but growing self-confidence also encouraged local craftsmen to new heights of skill in their own very distinctive style of sweeping abstract designs merging with the heads of fantastic animals and birds. The earliest burials to preserve these new developments are found along the Upper Danube, in Upper Austria and Bavaria, and in Bohemia. If we want to pinpoint a specific area, this may be regarded as the birthplace of the historic Celts.

By the start of the sixth century B.C. the pressure of population and perhaps the ambitions of young nobles led to rapid expansion to the west. Indeed, the whole center of the Celtic domain shifted into the Upper Rhine, southwest Germany, Switzerland, and Burgundy.

Two particularly fine graves tell us a great deal about the people involved. A grave mound at Vix, near Chatillon-sur-Seine in Burgundy, was found to contain the remains of a young woman of about thirty. She was laid on the frame of a wagon, whose four wheels had been removed and placed against the east wall of the wooden chamber. As in all such graves, no animals were buried, but complete sets of horse harness were provided for use in the next world. The rich grave goods which surrounded her show that she lived in a wealthy society which held women in high esteem. They included a magnificent, five-foot high wine *krater* from the Greek settlement at Massalia, modern Marseilles.

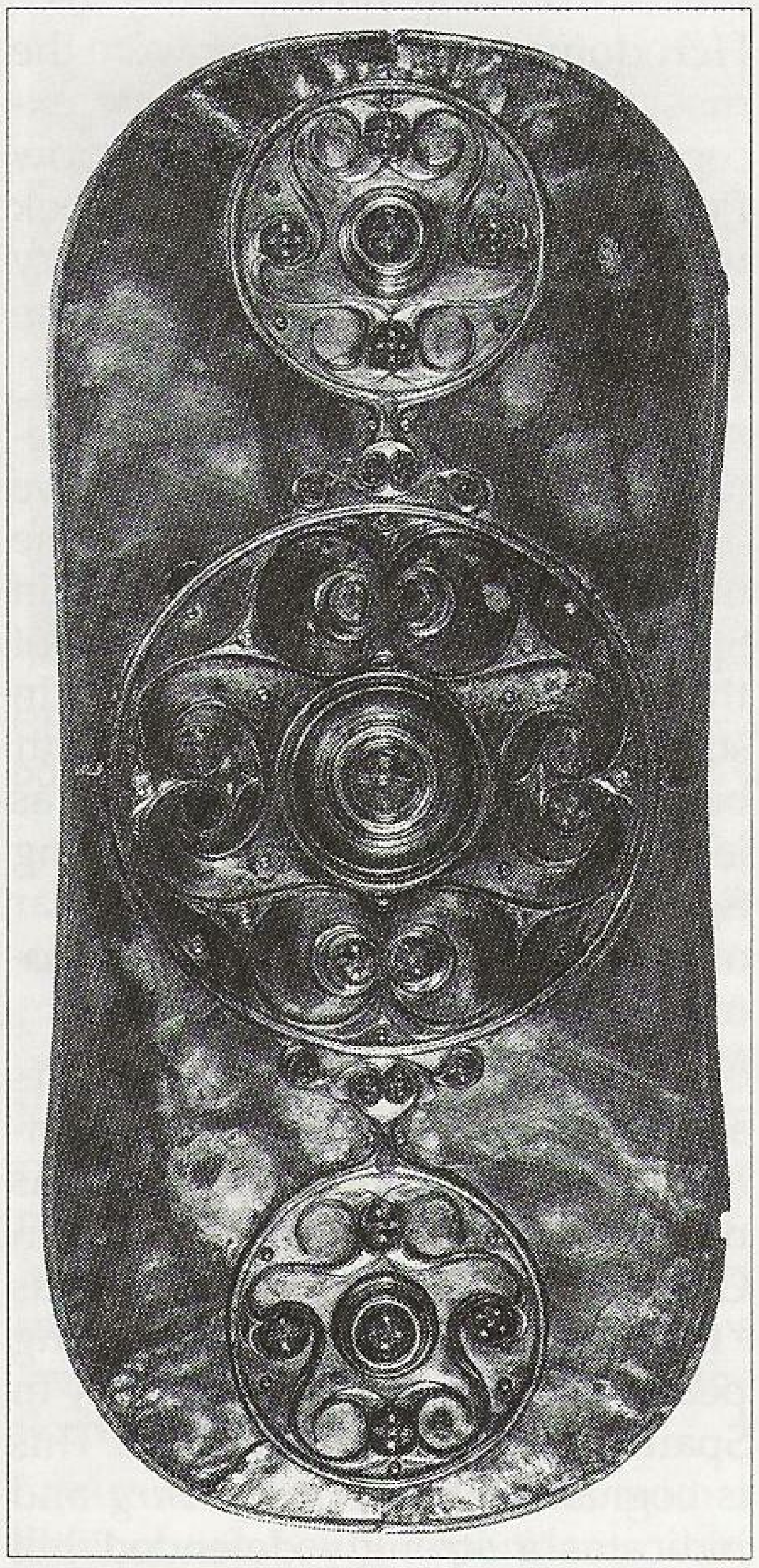
This evidence of the high standing of women is supported by literary references. Plutarch, for example, says that Celtic women were allowed to speak at tribal assemblies, while the surviving stories from Celtic Ireland tell us of queens, such as Maeve, who were as powerful in their own right as Boudicca and Cartimandua appear to have been in the Roman account of the conquest of Britain.

Another large burial mound was excavated in 1978 at Hochdorf near the Black Forest. The tomb consisted of two rooms with oak-beamed walls and roof, topped with a 24-foot pile of stone. In the burial chamber itself, one late summer around 550 B.C., a six-foot tall man of about 40 was garlanded with flowers and laid on a bronze couch covered with wool blankets and badger skins. He was decked in gold: even his shoes bore strips of gold. In the outer chamber, piled with bowls, knives, and cooking pots, was a cart with four well-made, iron-bound wheels. A row of ornate drinking horns hung on the wall, no doubt for use in the next life when the chieftain would wake and refresh himself from a large, bronze cauldron, which had originated in a Greek colony in southern Italy. When excavated it still held the sediment of the mead buried with him more than 2,500 years earlier.

The Hallstaat influence spread rapidly. Initially, at least, this may well have involved bands of marauding young warriors rather than complete tribal units. Finds in southeastern Britain dating from the seventh century B.C., for example, have produced Hallstatt warrior gear without the evidence of domestic crafts which normally accompany them in Europe. Such adventurers in all probability established themselves as a new ruling class over the previous inhabitants and, to a greater or lesser extent depending on their numbers, intermixed with them.

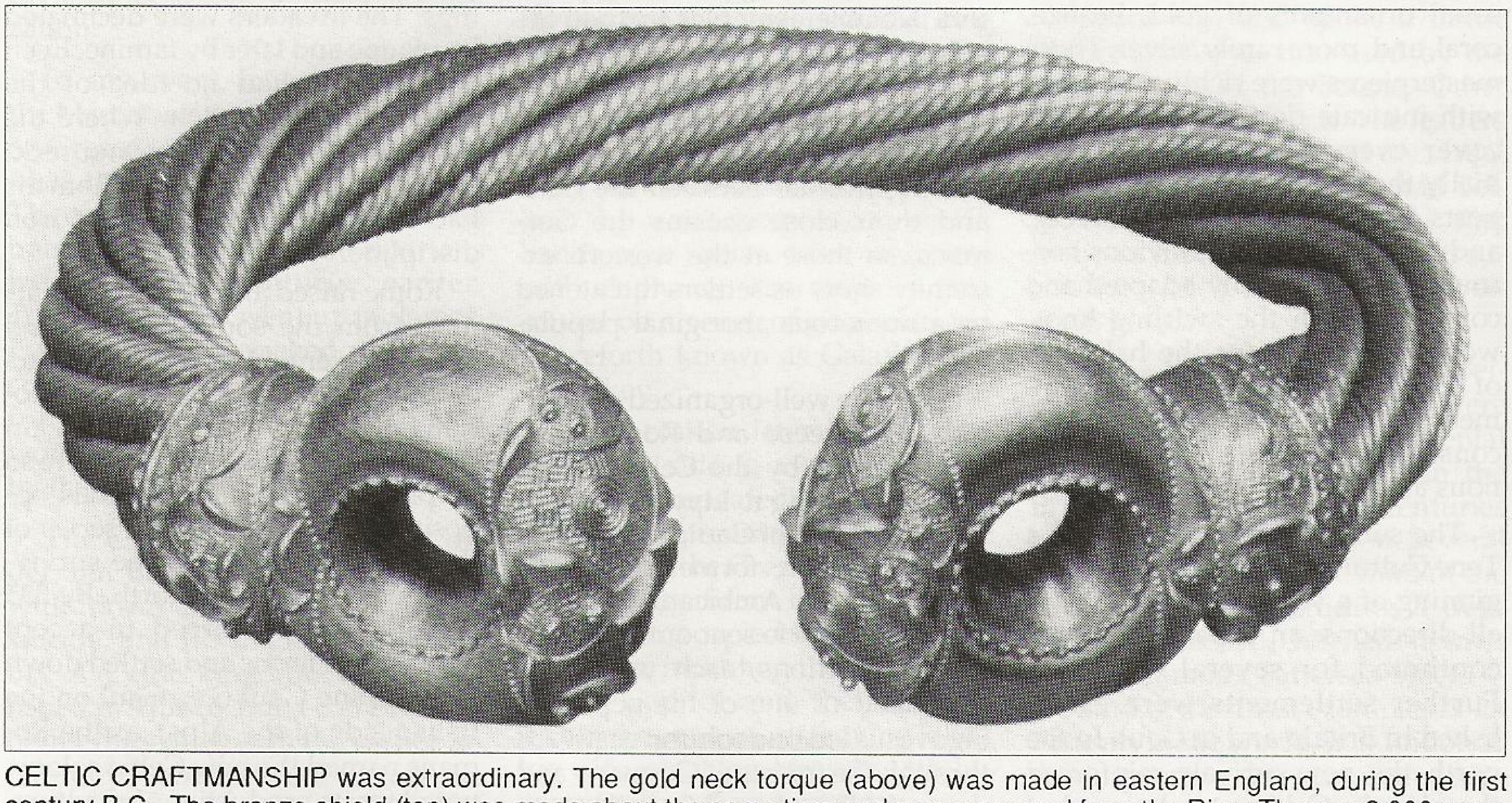
The same had happened with the earlier invasions of Neolithic Aryans and Bronze Age Celts. While, for example, the Goidels of Ireland appear fully Celtic, their Pictish neighbors in the west of Scotland seem to have retained a number of pre-Aryan customs, particularly matrilineal descent, which indicate that a significant portion of their population was descended from the aboriginal inhabitants of the land. This pattern of conquest followed by gradual integration was probably repeated a number of times.

The influx of Hallstaat warriors at this time may account for the sudden change in the Greek name for the British Isles. In the sixth century B.C. the term the Greeks used was *Albion.* Within 200 years though, Greek geographers began describing these westerly islands as *Pretannia* (Britannia). In all probability the change was the result of the dominance of the iron-using invaders' Brythonic dialect, which replaced the older Goidelic tongue everywhere except in Ireland.



Back in continental Europe, the heart of the Celtic world saw further developments. Swords became longer, used for slashing, with short daggers used for in-fighting. The typically Celtic, long, wooden shield, edged with iron and sometimes covered with beautifully worked beaten bronze, also became common. The design of some helmets and armor still shows a degree of influence from the Greeks and Etruscans, as do some of the more elaborate hill-forts built during the sixth century. Evidence of burning and destruction at many sites points to widespread warfare during this period. This may have been merely inter-tribal cattle raiding, as is recorded in many of the later stories which survived in Ireland, but it also can be taken to support the theory that the cultural changes shown by the archaeological record reflect large-scale territorial expansion by particular groups.

By about 500 B.C. a final change in the military equipment of the Celts of the heartland, together with a further refinement of their artistic skills, led to the evolution of the La Tene culture, which takes its name from the village in Switzerland where a major find in 1858 first



CELTIC CRAFTMANSHIP was extraordinary. The gold neck torque (above) was made in eastern England, during the first century B.C. The bronze shield (top) was made about the same time and was recovered from the River Thames 2,000 years later. The small, circular features on the shield are swastikas formed of red glass and bronze. Though they lacked writing, the Celts were masters of metallurgy and many other technologies, in some instances surpassing the Greeks and the Romans.

drew attention to the development. During construction work on the edge of Lake Neuchatel, a drainage operation exposed a row of blackened timbers. Subsequent excavations showed these to be the remains of a long pier, from the end of which votive offerings of harness, tools and weapons, and stunningly beautiful eating and drinking utensils, had, over several hundred years, been cast into the water in a typically Celtic sacrificial rite. The La Tene site is actually on the southeastern edge of the initial range of the new development, which seems to have been centered on the Middle Rhine.

Clearly directly evolved from the earlier Hallstaat style, this full flowering of the Celtic artistic genius is very closely identified with the aristocracy, which either gained or consolidated its power through the sudden development of a light and technologically advanced, two-wheeled war chariot. This immediately calls to mind the ancient stories preserved in Ireland of heroes racing past enemy lines casting spears at their opponents at the start of a battle.

The chariot owners showed off their status by commissioning local craftsmen to make drinking goblets, wine flagons, cauldrons, and personal ornaments of gold, bronze, coral, and, more rarely, silver. These masterpieces were richly decorated with intricate designs, repeated to cover every available space. Initially they were influenced by imports from Etruscan Italy, Greece, and beyond, but even obvious borrowings were heavily adapted and combined with the swirling knotwork which remains the hallmark of Celtic art. As Chadwick comments, the La Tene style "might be considered the first truly indigenous art of temperate Europe."

The sudden flowering of the La Tene Culture coincided with the beginning of a vigorous expansion in all directions: an expansion which continued for several centuries. Further settlements were established in Britain and in Gaul. In the north the new arrivals reinforced the already Celtic population, but further south, in Aquitania, they rapidly mixed with the native Iberians to create a hybrid Celto-Iberian population and culture.

A similar dilution of Celtic blood took place following the invasion of the Iberian peninsula itself. Greek writers begin to refer to Celts in Iberia from the fifth century B.C. Herodotus states that they were the most westerly people in Europe, except for the Cynetes, in what is now Portugal. In 350 B.C. the Greek writer Ephoros compiled a history of the world and noted that the Celtic domain extended to Cadiz.

However, the survival of placenames in the languages of the native Iberians and Ligurians in even the main areas of Celtic settlement in Spain shows that large numbers of the earlier inhabitants survived. In some areas the chiefs of Celtic war bands were probably accepted as leaders by the natives. The leading figures in the later Celtiberian war of independence against the Romans all bear Celtic names.

Other groups of Iberian Celts seem to have held their own territory by force of arms, for whereas most of the Celtic placenames in Gaul are based on words such as "field" and "plain," suggesting peaceful settlement, the majority in Spain include the suffix *-briga.* This is cognate with German *-burg* and indicates a strongly defended hill fort. Notable examples include Segobriga (Segorbe) and Laccobriga (Lagos). Just as the chains of forts in Thuringia, on the eastern edge of the Celtic world, probably mark the shifting frontier between the Celts and their close cousins the Germans, so those at the western extremity show us settlers threatened by a numerous aboriginal population.

Even the well-organized civilizations of Greece and Rome were hard-pressed by the Celtic expansion. According to Livy's *The Gallic Wars,* the Celts of Gaul, impelled by overpopulation, formed a confederation under Ambicatus, king of the Bituriges. He sent out two colonial expeditions, each under the command of one of his nephews. Sigovesus led one column eastward through the forests of Germany and down the Danube, while Bellovesus commanded an invasion of Italy over the Alps in 396 B.C.

Certain areas north of the River Po had already been settled by Celts in the previous century, and the estimated 300,000 newcomers passed through these peacefully. Further south, however, the cities of the Etruscan civilization were looted and destroyed. The people of the Boii tribe, whose original homeland still bears the name Bohemia, seized the countryside around their new settlement, which we know today as Bologna. Related tribes founded other towns, including Milan.

After a brief pause, the push south continued in 387 B.C. A Roman army sent to oppose them was so terrified by the war cries of some 30,000 Gauls that the soldiers panicked. The Roman force was utterly destroyed, and the triumphant Celts swept southward. A powerful army under Brennus completed the humiliation by occupying Rome and extracting an enormous ransom of gold before withdrawing to the north.

For the next 40 years Celtic armies terrorized Italy. Rome was attacked three more times, and much of central and northern Italy was repeatedly looted and laid waste.

Livy, however, also records that the ill-disciplined tribesmen often drank themselves into oblivion and grew fat on the rich but easy pickings. The invaders were decimated by plague and later by famine. Even worse, they had no idea of the power of organization. Where the Celts had tribal loyalties and reckless individual bravery, the Romans had devotion to the state and iron discipline.

Rome raised and trained new armies from the south and, around 349 B.C., went on the offensive. According to the Graeco-Roman historian Polybius, the Celts, once again marching to plunder Rome, were so surprised to encounter serious opposition that they fled. A series of Roman victories drove the surviving Celts back to the north. By 335 B.C. they were forced to accept harsh peace terms and settled down in Cisalpine Gaul (i.e., Gaul on the Italian side of the Alps), as the Romans named the new Celtic colony, noted for its productive agriculture.

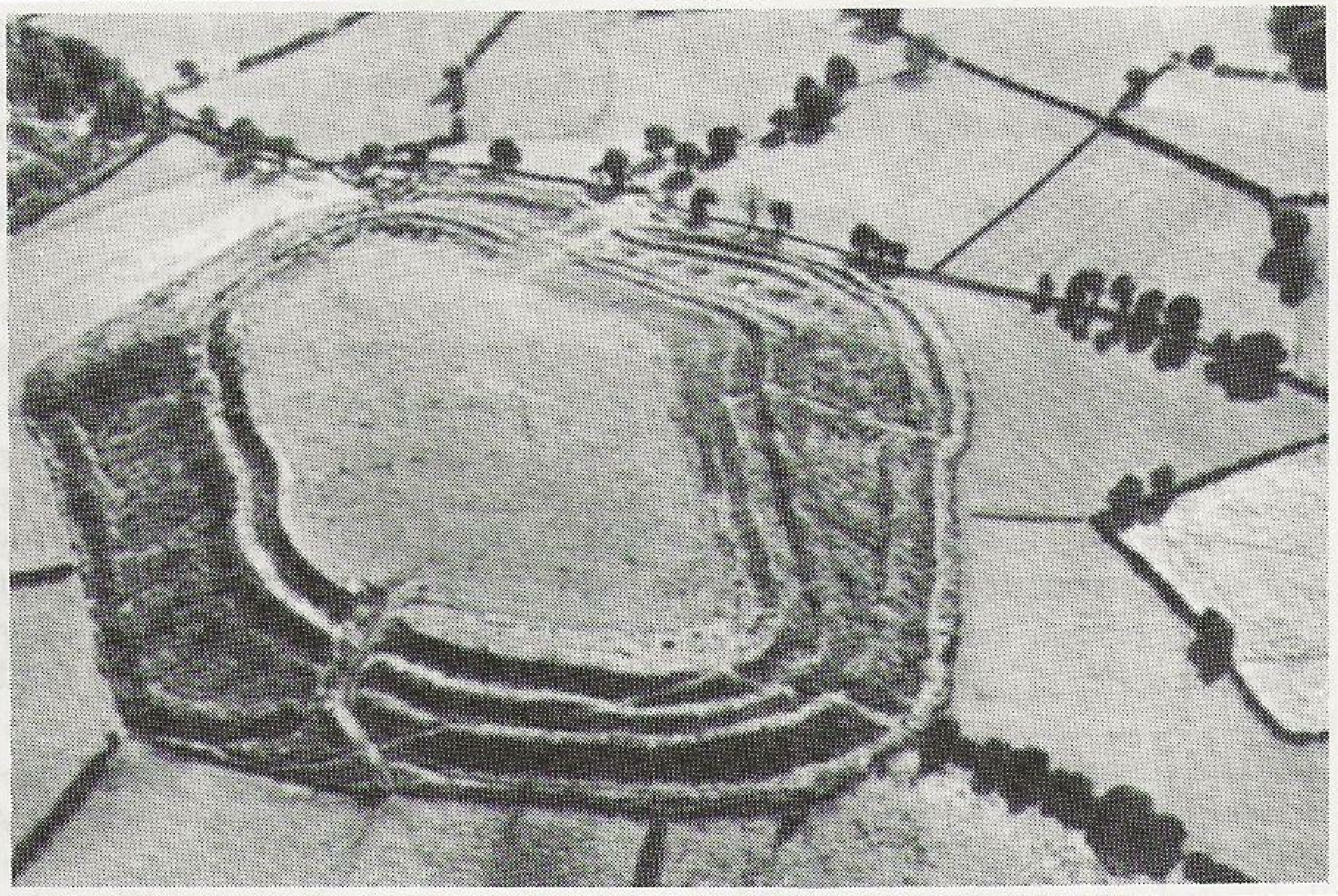
Nothing is known directly of the movements of the colonial expedition sent out by Ambicatus to the east. Around this time, however, Celtic settlements appeared along the lower Danube and in parts of the Balkans. By 369 B.C. the Gaulish population of the region was strong enough for Celtic mercenaries to play a notable part in the Peloponnesian War.

From then on, Celts were regularly employed by the Greeks, both in their own civil wars and against their neighbors to the east. In 335 B.C. a delegation of Celts from the Adriatic paid court to Alexander the Great, who asked whether it were true that their people feared nothing. "Only," they replied, "that the sky might fall."

Hellenic civilization was by now fading rapidly, owing to widespread race-mixing between the Indo-European masters and their aboriginal slaves. In 280 B.C. the Celts moved to take advantage of this decadence. Two Celtic armies routed the Macedonian army. Macedonian resistance ended when a third army of Celts, commanded by another Brennus, arrived the following year to deliver the *coup de grace.* Brennus' army was estimated at 150,000 foot and up to 20,000 horse and almost certainly included many former mercenaries with experience of Greek military organization.

In any event, having dealt with the Macedonians, Brennus marched on Greece. A largely Athenian army tried to hold the strategic pass at Thermopylae but was defeated much more easily than the Spartans had been two centuries earlier. Town after town went up in flames. Even Delphi was sacked and its sacred oracle looted. Some confusion followed, and Brennus was wounded, according to the Greeks by the god Apollo himself.

The Celts withdrew in good order, but Brennus, disgraced by the withdrawal and injury, committed suicide, and his mighty host broke up. A Celtic kingdom was established in Thrace, but a combination of interbreeding with the earlier inhabitants and pressure from its Greek neighbors meant that it was quickly Hellenized and overwhelmed.



CELTIC HILL FORT remnant at Old Oswestry, Shropshire, England, near the Welsh border. The earliest portions of the fort were constructed in the second century B.C.

Other Celts took service under various warring Greek rulers or moved northward founding various towns, including Belgrade. A thin line of Celtic placenames even runs along the coast of the Black Sea north of the Danube, with a scattering of La Tene artifacts being found in southern Russia, including a cemetery near Kiev, and as far as the Sea of Azov.

An army of 10,000 Celts with a similar number of dependents were invited to Asia Minor by a local king in 278 B.C. They quickly found it more profitable to operate on their own account, ravaging and extracting tribute from the terrified cities. Their antics were curbed eight years later by a crushing defeat at the hands of a Syrian force equipped with elephants. The majority then settled on a series of poor plateaux henceforth known as Galatia, now in Turkey.

A generation later they backed the losing side in a local civil war and were repeatedly defeated by Attalus of Pergamum. To celebrate the victory, the Greeks created a series of magnificent bronze statues. The Romans copied several of these in marble, including the *Dying Gaul* of the Capitol and the Ludovisi group showing a Celt, having killed his wife, stabbing himself with his sword rather than surrender.

From then on, the Galatians stayed quietly in their new homeland. For several hundred years though, no prince in the East could do without his corps of Gauls. A revolt in Upper Egypt in 186 B.C. was put down with the help of Gaulish troops. During a lull in the campaign, four of them wandered into a deserted chapel of Horus, leaving grafitti telling how they caught a fox there.

The mercenaries quickly learned Greek, but as late as the fourth century A.D., St. Jerome wrote that the Galatians still also spoke a Celtic dialect similar to that used by the Treviri tribe of the Belgae. Other evidence bears this out. The leaders of the initial invasion and the settlements they founded often had Belgic names, and statues show that many of them wore the wide trousers for which the Belgae were always noted.

At the other end of Europe, Belgic immigrants probably also were responsible for the fresh continental influences which appeared in the British Isles in the last few centuries before the Roman invasion. Several items dredged from the mud of the River Thames—including a delicately embossed, horned helmet and the famous Battersea Shield—are among the finest examples of La Tene art in the world. In addition to this impressive war gear, changes in pottery and fortifications also can be seen as evidence of successive waves of settlers from the continent, some arriving as new overlords, others settling in new areas to establish island offshoots of continental tribes.

Having outlined the traditionally accepted view of the "coming of the Celts," it must be noted that this migrationist school has in recent years been challenged by a diffusionist model, according to which such changes spread slowly through pre-existing populations as a result of emulation. In this theory the desire of local rulers to "keep up with the Joneses" is the chief agent in spreading new technology and cultural fashions. The diffusionists make the superficially convincing analogy of archaeologists several thousand years hence explaining the sudden appearance of highway networks, filling stations, and the rusted remains of automobiles in terms of aggressive expansion by the "Car People." Since, they argue, we know this to be untrue, why should we imagine that the prehistoric spread of chariots, battle-axes, or styles of pottery was different?

It must be understood, however, that many of the advocates of this diffusionist view are motivated by egalitarianism. Their views owe less to the realities of history than to their ideological and emotional commitment to the myth of human equality. According to the diffusionists, the populations of prehistoric Europe were essentially the same in their temperaments and capabilities. Cultural and technological innovations are assumed to have arisen at random in this undifferentiated mass, before spreading in slow-moving ripples from these various centers. In this view, "Celt" is an almost entirely cultural designation with no connection to ethnicity.

According to the diffusionists, therefore, there was never a "Coming of the Celts": they were already in possession of their lands before slow, cumulative cultural change made them into Celts. And, having developed this identity, they did not burst out in waves to impose it on much of Europe, either as colonists or as a ruling aristocracy.

As is so often the case though, such Politically Correct theorizing has litle basis in reality and is totally at odds with the surviving contemporary reports. Classical commentators such as Strabo and Lucan noted the clear racial differences between the population of Gaul and that of Britain, and the fact that, while both groups were much fairer than the Mediterraneans, the pure Germans were blonder still. In a triumph ordered by Caligula, a parade of "German" prisoners was boosted for the benefit of the onlookers by the simple expedient of including a number of unusually tall Gauls whose hair was bleached for the occasion.

Caesar makes it clear that the inhabitants of Aquitania—roughly the area south of the Garonne valley—were much more like the mixed Celt-Iberians of Spain than their purely Celtic neighbors to the north. Many classical writers reported that typical Celts were tall and muscular with blue eyes and blonde or—like Boudicca, the warrior-queen who led the anti-Roman revolt by the southeastern British tribes—red hair.

The fourth century Byzantine writer, Ammianus Marcellinus, was drawing on first-hand reports from the first century B.C. when he commented: "Nearly all the Gauls are of a lofty stature, fair and of ruddy complexion: terrible from the sternness of their eyes, and of great pride and insolence. A whole troop of foreigners would not be able to withstand a single Gaul if he called his wife to his assistance, who is usually very strong and with blue eyes."

Tacitus agrees on the generally Nordic nature of the Celts, but comments on the notable exception of the tribe occupying South Wales: "The dark faces of the Silures, their usually curly hair, and the position of Spain opposite, are evidence that the ancient Iberians crossed the sea and settled there."

The diffusionist denial of the role of mass tribal migrations or warrior-aristocracy conquests in the ethnic history of various parts of Europe is also guilty of ignoring many reliable classical references to just such events. In his *De Bello Gallico,* Caesar tells us: "The inland part of Britain is inhabited by tribes declared in their own tradition to be indigenous to the island, the maritime part by tribes that migrated from Belgium to seek booty by invasion." He also makes it clear that this was a recent development.

Unfortunately for the trendy theory that changes in grave goods are unrelated to changes in population, the pottery of this time found in southern England shows a sudden increase in continental influence. So the literary and archaeological evidence bear out the migrationist view.

Many Celtic place-names also give us glimpses of past migrations. Thus the Belgic Parisii not only held the area around the future capital of France, but also had a branch in Yorkshire, England. The Brigantes are best known in history as a powerful tribe in northern England, but it is likely that the town of Bregenz on Lake Constance marks their original home in the Celtic heartland, from which another wandering offshoot eventually reached Spain and founded the settlement of Brigantium on the site of modern Corunna.

Other Roman writers noted that the Celts themselves had an ancient tradition that they had come from low-lying areas on the fringes of the North Sea, from which they were driven by floods. It is very likely that this was an accurate folk memory of the rise in sea level which resulted from the melting of the northern ice cap during the unusual warmth of the middle of the Bronze Age, or of the return to much colder and wetter conditions which marked its end and would have led to repeated floods along the lower reaches of rivers such as the Rhine.

The traditions of classical Irish literature refer in detail to mass folk migrations, stating that their island had been invaded by five successive groups of settlers, and that the Celts themselves had arrived long after settlers from Spain had built the megalithic tombs which dot the landscape.

The Irish epic, the *Tain Bo Cualnge*—The Cattle Raid of Cooley—actually gives us a picture of a Celtic army setting off to war, followed by their families and cartloads of possessions: "Thereafter the hosts set out upon their march. It was difficult to attend to that mighty army, which set forth on that journey, with the many tribes and the many families and the many thousands whom they brought with them that they might see each other and know each other and that each might be with his familiars and his friends and his kin on the hosting."

Livy's history of the Gallic wars, and the even more detailed records of the last great Celtic invasion of Italy at the turn of the second century B.C., also give us direct accounts of mass migrations, telling of the widespread upheaval among the Celtic tribes which began when the Cimbri abandoned their homeland, probably in Jutland, and poured south. They were joined by the Teutones—whose name is of Celtic origin and means "people"—whose leaders, like those of the Cimbri, all bore Celtic names. The Cimbri attacked those of the Boii who had remained in Bohemia, then marched to the eastern Alps.

Defeated by a Roman army at Noreia in 113 B.C., the Cimbri moved into Gaul and annihilated two Roman armies. The horde then split up. Half rampaged homewards through Gaul, where the Belgae in the north later boasted that they were the only people to stand up to them, a success they attributed to the martial vigor inherited from their own "Germanic" origins from across the Rhine several centuries before. A 6,000 man Cimbri rearguard left behind in Belgium became an important tribe in its own right only fifty years later.

The other half marched into Spain to seek new land there. In 103 B.C. they returned to Gaul and linked up again with the Teutones. Together they swept through the Brenner Pass into Italy, but were smashed at Vercellae in 101 B.C. The following year the remainder clashed with the legions at Aix-en-Provence. Most were butchered, but thousands were dragged back to Rome as slaves.

The largely empty old territory of the Teutones was quickly filled by fully Germanic tribes. Where the Celto-German border at the start of the La Tene period was in Thuringia and Saxony, Germanic villages and forts now spread rapidly to the Rhine.

The modern liberal dogma of change through gentle ripples of peaceful emulation fits ill with this reality of wandering tribes bringing terror and destruction to everything in their path before being wiped out themselves by the next people destined to dominate Europe.

The diffusionist theory also calls for the rejection of the idea that cultural, military, and linguistic changes are often the result of changes in the ruling elite. The politically aware student of liberalism will not be surprised to note that it is very fashionable nowadays to downplay the role of elites and to explain everything in terms of economic determinism.

Indeed, grateful though we must be to the outstanding modern British scholar of prehistory, Professor Colin Renfrew, for his book *Before Civilization,* which established that our ancestors were early innovators rather than barbaric imitators of the cultures of the Near East, we must disagree with the neo-Marxist sentiments with which he concludes his later book, *Archaeology and Language.* Having criticized what he sees as the traditional Eurocentric and ethnocentric basis of historical analysis, he expresses the Politically Correct hope that from now on "we can attempt to rethink these issues, with less emphasis on specific ethnic groups and their supposed migrations, and rather more upon the underlying economic and social processes at work." Clearly the professor's groundbreaking scholarship is not matched by a similar ability to think for himself when he ventures into the realm of politics.

Certainly Renfrew's rejection of elite dominance and mass migration bears little resemblance to the facts. Having denied that elite dominance is a major factor in producing linguistic change, he has to admit in passing that out of the four still-living Celtic tongues, two—Scots Gaelic and Breton—are entirely the result of this very process. The inhabitants of the north and west of Scotland originally spoke Pictish or a dialect of the Brythonic tongue which later developed into Welsh. It was only in the fifth century A.D. that the Ulaid of Ulster sent colonists over the narrow sea to Scotland to escape the attacks of their southern Irish neighbors. This new settlement, speaking a dialect of Goedelic Gaelic, gradually expanded until its language entirely replaced the earlier Brythonic and Pictish ones. As we shall see, the history of Breton is similar.

Nor does Renfrew take his brief quest for analogies in other times very far. It is a fine irony for a man writing in modern English to deny that a small group of well-armed and vigorous foreigners can take over an entire society and drastically alter its language. For the fact is that more than half of our vocabulary is of Latin origin, and that most of that portion entered our speech via French, as the result of the conquest of a population of several million by about six thousand French-speaking cutthroats who, unlike the natives, had perfected the art of fighting on horseback.

For at least a hundred years after 1066 it was possible that Norman-French would take over from Old English completely. Only King John's loss of his French lands and the subsequent long struggle of later kings to regain them created an upsurge in nationalist feeling in England which led to French falling from favor and the recovery of the prestige of a much changed version of English.

The rise of Latin and of the Roman Empire is another classic case of elite dominance. Hungary—which, up until 1919 in particular, included millions of Slovaks, Ukrainians, and Serbs under the rule of Magyar gentry—shows up on Renfrew's language map as an island of non-Indo-European speech in the heart of Europe. This was the result of another of the great invasions which have happened throughout recorded history but which the diffusionists deny took place in prehistory. Since human nature is unchanging, and since inequalities between different peoples, both innate and technological, have always existed, there is no reason why mass invasions and takeovers by warrior bands should have been any less frequent before and during Celtic times than they have been since.

Having said that, Renfrew is right to say that when we see a particularly dramatic change in population and language, whether sudden or gradual, we may expect to find its roots in some major practical development in the economic, military, or technological field which took place either at the same time or shortly before. As he argues so convincingly, in the prehistory of Europe and a large part of the Middle East as far as India, the only event significant enough to have led to such a widespread dispersal of Indo-European speakers is the introduction of agriculture.

Similarly, there is no doubt that a very significant military advantage would have been enjoyed by the first people to learn to make weapons of bronze and later of iron, and by the first folk to ride the horse or chariot into battle. In each of these changes we have the practical motor for change by elite dominance.

The idea that the first group to make each of these advances wouldn't have taken advantage of them at the expense of neighboring peoples is too absurd for words. It is a basic part of human nature which can still be seen at work all over the world today, except on behalf of a White race softened by generations of drivel about "equality" and letting the ugly, the stupid, and the botched inherit the Earth. Our ancestors had no such qualms, which is why the archaeological evidence of burnt villages and periods of major fortification work bears out the classical accounts of widespread disruption at the start of both the Bronze and Iron Ages, and again with the introduction of the war chariot.

While it is certainly going too far to regard a simple change of fashion in prehistoric pottery as indicating the arrival of a new people, wherever we find evidence of a major increase in the effectiveness of the weapons of war, there is every reason to suppose that it upset the balance of power and led to the creation of new elites, if not to the displacement of entire tribes.

In the 1934 English translation of his monumental *The History of the Celtic People*, French expert Professor Henri Hubert uses lingusitic evidence to make a convincing case for two major periods of expansion coinciding with the coming of bronze and iron. The first included the Nordic descent into Greece and Italy, as well as the breaking off of the linguistically conservative Goidels, whose language survives today in the Q-Celtic tongues of Ireland, Scotland and the Isle of Man.

By the time the dawn of the Iron Age led to the second great expansion, the language in the Celtic heartland had changed substantially. In particular, the consonant *q* or *k* had mutated into a *p*. The new dialect of the militarily and culturally dominant iron users became dominant throughout Gaul and mainland Britain, which is why modern Welsh, Breton and Cornish are described as P-Celtic. Only in remote Ireland did the older language survive.

Whatever the exact timescale of their dispersal and language changes, the Celts at their peak dominated a vast swath of Europe: from Spain to the Balkans, from the estuary of the Elbe to the southern foothills of the Alps, from the windswept Atlantic coast of Ireland to the forests of central Germany. Their influence went even further. Celtic ornaments have been found in Sweden, and some of the finest examples of La Tene craftsmanship are votive offerings recovered from the peat bogs of Denmark. These were made in the Celtic heartland, but seem to have been obtained by the local Germanic chieftains through trade with their southern neighbors. The magnificent Gundestrup Cauldron, for example, is made of silver from the middle Danube, and its typical Celtic decorations include an elephant. We have noted the role of Gaulish soldiers of fortune in Asia Minor and the settlements on the edge of the Black Sea. Even the Romans learned from them, borrowing their chariots, many of their words, and their long shields.

The Germans learned even more. Many important military, political, and economic terms in German were borrowed from the language of the Celts, including those for "hostage," "office," and "value." The Celtic word for "inheritance"—*orbe* in Irish—gave the Germans *Erbe.* Where the King of a Gaulish tribe was known as the *Rix*, the old German Gothic tongue changed the word to *Reiks*, from which derived the modern *Reich*. The German for "breastplate" comes from the same Celtic root as the Irish and Welsh words for "chest," *bruinne* and *bron* respectively.

The fact that the Germans learned the word for "iron" from their western neighbors suggests that the Celts very early came to influence or even to dominate the Germanic tribes to their east. It is even possible that groups such as the Teutones were partly or largely Germanic, but with an aristocracy descended from Celtic warbands, as we have already seen may well have been the case among the Celtiberians far to the southwest. ☐

This study of the Celts will be concluded in the next issue of *National Vanguard*, first with a much closer look at the customs and culture of the Celts and then with the sad record of the Celts' disastrous clash with Caesar's legions.

Times & Manners

Feel-Good High

Living in a world in which the Jews and their liberal camp followers make policy is like being a warden in an insane asylum which has been taken over by the inmates: some of the things the inmates do are merely crazy; other things are truly horrifying. Here's one of the merely crazy things:

At Boulder (Colorado) High School this past June there were 26 valedictorians instead of the traditional one. They all took turns reading short sections from a collaborative speech.

This particular piece of nuttiness was brainstormed by the Colorado Department of Education, which declared that every high school student in the state with straight-A grades could be a valedictorian. The inmates at the Department of Education see their new policy as a blow against "elitism," which in their eyes is a sin ranking below only "racism" and "sexism" in reprehensibility.

From their way of looking at it, it's not *fair* to give the prestige of being valedictorian to only one student, when there are many other students in each school *almost* as good. Also, they feel that they have made high school a warmer and fuzzier place by getting rid of the cut-throat competition between the top scholars vying for the honor of being best. The lesson they want to teach the students is that being second or third—or twenty-sixth—is just as good as being first. □

Back to the Jungle

It was only a couple of years ago when the trendiest of inmate activities was whining about *apartheid* in South Africa. Corporate disinvestment, economic boycott, diplomatic isolation, and a non-stop program of hate in the controlled media against everything White in South Africa accompanied the whining. The goal was to end White rule in South Africa, establish Black rule, and force White South Africans to submit to it.

Having achieved this greatly desired outcome in 1994, the inmates might have been expected to feature their success in their media during the past year much more than they have. Why not prove to the wardens how much better a Black-ruled society is than a White-ruled society by using post-1994 South Africa as a glorious example? Why not rub the noses of the wardens in their White racism by showing the world how much better conditions have become in South Africa since Blacks took over the government and all the institutions of *apartheid* were dismantled? Why not use all sorts of heartwarming examples of Black statecraft, Black humanitarianism, and Black uprightness in the new South Africa to demonstrate the correctness of inmate racial policies? Sunday newspaper supplements should have been filled with such material, and there should have been a half-dozen network-TV documentaries on South Africa during the past year. Why hasn't this happened?

Could the fact that the murder rate in South Africa has skyrocketed since the Blacks took over have anything to do with the loss of interest in South Africa by the controlled media? Could the erosion of public order and the growth of governmental corruption in South Africa be factors in the media silence?

The few journalists who have been sending reports from South Africa in recent months have not endeared themselves to the inmates by quoting Blacks who are beginning to be nostalgic for the bad old days of *apartheid.* "I almost wish we could go back to the White government, because our leaders are not doing as they promised," lamented one Zulu official in Natal province to an Associated Press reporter earlier this year. An average of 10 Zulus a day are being murdered in Natal province by Black gangs representing various Zulu political factions jockeying for power. In addition, there is the continuing tribal warfare between the Zulus and the Xhosas, not to mention the unchecked depredations of the criminal gangs without any specific political or ethnic motivations.

What White South Africans are saying these days doesn't bear quoting at all by the controlled media, of course.

Because the facts of life in Black-ruled South Africa are so unsatisfactory, perhaps the inmates can persuade fellow inmate Steven Spielberg to do a "docudrama" about the situation there. He can put the desired "twist" on the actual facts, ignore inconvenient facts, invent as many new "facts" as necessary, and end up doing for Black rule what he did for the "Holocaust." □

Germany's Reeducation

After the Second World War the conquered German people were subjected to an extraordinary program of "reeducation."

Their surviving leaders were hanged as "war criminals." Their soldiers who surrendered in the Western occupation zone were starved for months in huge, outdoor POW pens, where more than a million of them perished from malnutrition and disease. Most of those who surrendered in the Eastern zone were worked to death in slave labor camps. Their women and girls were subjected to the greatest gang rape in history.

Fifteen million German civilians were expelled from their homes in those areas of Germany the conquerors decided should be given to other countries. More than two million of these civilian expellees died or were murdered in an episode of "ethnic cleansing" which makes the present activities in Bosnia seem humanitarian in comparison.

The conquerors seized all food supplies and rationed food to German civilians in quantities just sufficient to prevent starvation. A population weakened by hunger, the conquerors reasoned, would be less likely to resist reeducation.

In the Western occupation zone every high school teacher, every university professor, and every newspaper editor was fired and forbidden to work in his former profession. To teach or to work for a newspaper an applicant had to show that he either was a Jew or was a German who, for either political or moral reasons, had been disqualified for such work prior to Germany's defeat. In the Eastern occupation zone, not only were "politically unreliable" Germans removed from their posts in education and publishing, but tens of thousands of them were sent to death camps and murdered. The mass graves are still being uncovered in what was formerly East Germany.

Later in the occupation period Germans were encouraged to vote for their own local, provincial, and national officials, but the occupation authorities decided who was eligible to stand for office. Only Jews or those Germans who could convince the authorities that they had opposed the previous government—i.e., criminals and traitors—were eligible.

There were surprisingly many Jews available for teaching, editing and publishing, and governmental administration posts in postwar Germany, in view of the "Holocaust." Many of them seem to have been overlooked by the Gestapo during the war, and many others came flooding into the country on the heels of the occupation forces.

For 50 years the reeducation process continued, with the churches, the schools, the mass media, and the government teaching two generations of Germans that their parents and their grandparents had committed the most terrible crime in history, first by voting for a man who promised to break the grip of the Jews on their country (a grip similar to that the Jews have on America today) and restore them to freedom, and then by cheering and loving that man when he accomplished what he had promised.

The indictment to this point is true, of course. The later counts become a bit imaginative—specifically those involving the doing to death of six million of God's Chosen in "gas ovens"—but the colorful imagery associated with gas chambers and crematoria and Dr. Mengele's medical experiments made these counts, true or not, an essential part of the psychological conditioning program to which the German people were subjected.

Guilt and self-hatred were the aim of the program, and it showed immediate signs of success. In the 1950s thousands of young German women, especially those with strong Christian beliefs, trooped off to Israel to offer their labor as agricultural workers in atonement for the sins of their fathers. The Jews used them for other purposes, and many ended up as sex slaves in Middle Eastern brothels.

A more substantially remunerative consequence of the program was the growing stream of "reparations" which flowed—and still flow—from the pockets of German taxpayers to those of their Jewish "victims" in Israel and elsewhere. Tens of billions of marks were extracted from the German people without question or complaint, for the most part.

There were a few slow learners, of course: Germans who had been stationed at places like Auschwitz during the war and knew that many of the "Holocaust" tales were lies or exaggerations, and who were reckless enough to tell what they knew. There were other Germans who, whether they believed the "Holocaust" mythology or not, knew of the crimes which had been committed against Germans by their conquerors and thought the world ought to hear about these crimes as well as about the "gas chambers."

The reaction of the German government to these truth tellers was simple and direct: it became a penal offense to write or say anything contrary to the "official" version of the history of the Second World War. To question the claims of the essential innocence and benevolence of the Jews and their collaborators could get one five years in a penitentiary. To expose a lie told by a Jew or on behalf of the Jews was to "incite racial hatred" and could bring the same penalty. And to remind the public of what the Hitler era actually had been like—morally, culturally, or even economically—in contradiction to the approved version, would bring the entire enforcement apparatus of the state down on one's head. It was the sort of reaction to be expected from a government which is the direct descendant of the occupation government of 1945.

In 1990 the conquerors felt that 45 years of reeducation had produced the desired result—at least, in the Western occupation zone: the German birthrate had fallen so low that the German population was declining; Turks, Jews, Blacks, and other non-Whites were pouring into West Germany and claiming the "right" to remain; the money pipeline to Israel was running at full flow; the moral and cultural level in Berlin and other German cities had been brought back down to that of the Weimar Republic, with homosexual bars, semi-open drug dealing, and nightclubs featuring girl-and-donkey acts; the government in Bonn was as corrupt, as treacherous, as lacking in patriotism, and as subserviently responsive to Jewish demands as the one in Washington.

The conquerors decided that the reunification of Germany was in order. The Germans in the Eastern occupation zone were not as content with their status as those in the Western zone, and a potential source of unrest could be eliminated by combining the two zones politically and economically.

Although there was a surge of patriotic feeling immediately after the reunification, with young patriots attacking non-White immigrants and burning the buildings in which they were being housed at German expense, the government cracked down hard and kept the situation under control. Patriotic groups were banned, and their leaders were imprisoned.

The final test of the reeducation process came this spring, while the conquerors were celebrating the fiftieth anniversary of their conquest. German citizens were polled extensively about their attitudes toward the unconditional surrender of Germany on April 30, 1945. Eighty per cent of Germans said that they viewed the events of 1945 and the immediate postwar period as a "liberation." Only 12 per cent viewed them as a "defeat." The attitudes were more "educated" among younger Germans: 87 per cent of those under 30 said that April 30, 1945, had been a day of "liberation" for Germans and had been a good thing, while only 67 per cent of those over 50 saw their country's defeat in a positive light.

A group of 280 patriotic scholars and political figures who had somehow remained impervious to the reeducation process expressed their dismay over these Orwellian poll results. They issued a manifesto reminding their countrymen that not only had they been defeated, but that they had been subjected to genocidal mistreatment after their defeat.

Jewish and Christian groups in Germany immediately denounced this manifesto and its signers. A statement issued by the country's Roman Catholic bishops said that whatever sufferings had been inflicted on Germans was their own fault. Jews demanded that the government punish those who had signed the manifesto.

Most Germans just kept drinking beer and watching television. ☐

Book Reviews

Jewish History, Jewish Religion: The Weight of 3,000 Years

By Israel Shahak, with a foreword by Gore Vidal. Published by Pluto Press (London, 1994). Available from National Vanguard Books for $19.95, postpaid.

When the Roman historian Tacitus pointed out 19 centuries ago that the Jews are unique among the races of man in their intense hatred and contempt for all races but their own, he was only repeating what many other scholars had discovered before him. For the next 1,900 years other investigators came to similar conclusions, either from a study of the Jews' religious writings or from a study of the Jews' behavior toward non-Jews.

Notable among these was the Great Reformer, Martin Luther, who in 1543 wrote in *Von den Jüden und Ihren Lügen*:

> Does not their Talmud say, and do not their rabbis write, that it is no sin to kill if a Jew kills a heathen, but it is a sin if he kills a brother in Israel? It is no sin if he does not keep his oath to a heathen. Therefore, to steal and rob, as they do with their usury, from a heathen is a divine service. For they hold that they cannot be too hard on us nor sin against us, because they are of the noble blood and circumcised saints; we, however, are cursed *goyim*. And they are the masters of the world, and we are their servants, yea, their cattle. . . .
>
> Should someone think that I am saying too much, I am not saying too much, but much too little. For I see in their writings how they curse us *goyim* and wish us all evil in their schools and their prayers.

The Jews responded to Luther like they responded to all the others. They put him down as just another "hater," blinded by religious bigotry. And today that's still the Jews' standard answer to everyone who says or writes anything about them except the most fawning praise.

When British newsman William Cash, Los Angeles correspondent for London's *Daily Telegraph*, reported late last year in a magazine article the simple fact that the executives in Hollywood's motion picture industry are nearly all Jews, they shrieked at him, "Hater!" and denied his fact. When spokesmen for the National Alliance, America's premier patriotic organization, discuss on the group's radio programs the Jewish control of the news and entertainment media or Jewish backing for gun confiscation or for racial mixing, the Jews also denounce them as "haters," and a call goes out to prohibit "hate" on the airwaves.

PROFESSOR ISRAEL SHAHAK

Thus, Israel Shahak's book is all the more important for being a document by a knowledgeable Jew—a Jewish "insider"—about the beliefs and behavior of his fellow Jews. Born in Warsaw in 1933, Shahak spent a portion of his childhood in the concentration camp in Belsen, from which he immigrated to Palestine in 1945. He grew up in Israel, served in the Israeli military, and became a chemistry professor. Like all Israelis, he became fluent in Hebrew. He also became acclimated to the peculiar moral atmosphere of Israeli society: a combination of overweening arrogance and deceit, a mixture of pugnacious self-righteousness and duplicity.

Unlike his fellow Israelis, however, Professor Shahak is deeply troubled by this peculiar atmosphere. Whereas the Jews around him take it for granted that the *goyim* on whom they depend for economic, military, and diplomatic support are too stupid ever to figure out what the Jews think about them and say about them behind their backs and plan to do to them when they can, and too sheeplike ever to take effective action if they do figure it out, he worries. He remembers that the Romans figured it out, and they consequently sacked Jerusalem and chased the Jews out of Palestine. He remembers that the Germans figured it out, and that's why he became an involuntary tenant in a concentration camp. He's worried that if his fellow Jews continue behaving as they always have, they will get themselves into some really serious trouble—again.

In particular, Professor Shahak is concerned about the behavior of those of his race who adhere to Judaism. He is not one of these himself, and so he is able to look with some degree of objectivity at the mixture of superstition, Jewish chauvinism, and hatred of non-Jews which makes up the Jewish religion and its sacred writings. He deplores traditional Jewish teachings, not only because of the danger that some new Martin Luther will come along and spill the beans to the Gentiles, but because of the spiritually debilitating effect these teachings have had on the Jews themselves. Of the world of medieval Jewry in Europe, the world of the ghetto and the *shtetl* which modern Jewish writers refer to in euphoric tones as a world of quaint tradition and piety, Shahak says: "It was a world sunk in the most abject superstition, fanaticism, and ignorance . . . ."

He cites a number of specific instances of the ways in which Jewish religious authorities have kept their flocks under control. In general, the rabbis have taught their fellow Jews that their Gentile neighbors are spiritually and morally unclean; that they are subhuman, on a level with the beasts of the field; and that they hate Jews and must be hated in return. Jews are taught that the Christian religion is a religion fit only for animals, and that its founder, Jesus, was the son of a prostitute and is presently immersed in a pit of boiling excrement in hell.

Among the Hassidim (Hebrew for "pious ones") all of these teachings are kept current. Shahak points out that a central thesis of the Hassidic doctrine is that only Jews are human beings, and that the universe was created for them alone. Non-Jews were created only to be used by Jews. Although this teaching about the subhumanity of Gentiles is most open and explicit among the bearded, sidelocked, black-hatted Orthodox Jews that one sees in Jewish strongholds such as New York City, it comes from the core of Jewish tradition and is accepted to a greater or lesser degree by all pious Jews. It is, for example, a specific tenet of the Jewish Defense League and is cited in the membership handbook for that group.

Especially frustrating to Professor Shahak is the clever deception which his fellow Jews use to conceal the true nature of Judaism from their Gentile neighbors. Regarding the veil of false piety which conceals from Gentile eyes the malevolent doctrine of the Hassidim, he writes: "A chief deceiver in this case, and a good example of the power of deception, was Martin Buber. His numerous works eulogizing the whole Hassidic movement (including Habbad) never so much as hint at the real doctrines of Hassidism concerning non-Jews." Buber (1878-1965) promoted Hassidism in Germany during the rise of the National Socialists—in fact, until 1938, when he left for Palestine—and Shahak considers Buber's efforts, despite their deceptiveness, at least partly responsible for the National Socialist reaction to the Jews. There were, after all, plenty of National Socialists perceptive enough to see through the veil. One of these was Adolf Hitler's early comrade, the editor and playwright Dietrich Eckart, whose booklet *Der Bolschewismus von Moses bis Lenin* is especially revealing in this regard (available in English translation from National Vanguard Books for $5.00, postpaid).

Another example of Jewish deception given by Professor Shahak concerns the etymology of the Yiddish word for a Gentile girl, *shiksa.* He cites the popular English-language book *The Joys of Yiddish* (New York, 1968), by Leo Rosten, which tells its readers that *shiksa* comes from the Hebrew word *sheqetz,* meaning "blemish." Writes Shahak, "This is a barefaced lie, as every speaker of Hebrew knows. The *Megiddo Modern Hebrew-English Dictionary,* published in Israel, correctly defines *sheqetz* as follows: 'unclean animal; loathsome creature, abomination . . . .'"

Professor Shahak writes with passion. He evidently feels that liberating Jews everywhere from the shackles of their misanthropic superstitions and freeing Israeli state policy in particular from the stifling influence of Judaism is a matter of some urgency. He focuses our attention especially on the inherent hatefulness of Judaism with citations from a number of Jewish religious writings.

This has been a favorite activity of anti-Jewish writers for centuries, who have belabored us with the Talmud's insulting and hostile comments about Gentiles. The inaccessibility to Gentiles of many of the Hebrew texts, however, together with the deception veiling them, has made Talmudic exegesis a problematic task for all Gentiles with less scholarship or determination than that of Martin Luther. For this reason one must exercise considerable discretion in quoting from many anti-Jewish writings: translations are often questionable, and references are often garbled.

Professor Shahak does not have these limitations: he knows where to look; he understands the secret meanings of all of the deceptive euphemisms; and he gives us clear and reliable translations. In a chapter titled "The Laws against Non-Jews," he writes:

> . . . [T]he Halakhah, that is the legal system of classical Judaism—as practiced by practically all Jews from the 9th century to the end of the 18th and as maintained to this very day in the form of Orthodox Judaism—is based primarily on the Babylonian Talmud. However, because of the unwieldy complexity of the legal disputations recorded in the Talmud, more manageable codifications of talmudic law became necessary . . . . The most authoritative code, widely used to date as a handbook, is the *Shulhan 'Arukh* . . . .

He then cites the teaching of this code regarding homicide:

> According to the Jewish religion, the murder of a Jew is a capital offense and one of the three most heinous sins (the other two being idolatry and adultery). Jewish religious courts and secular authorities are commanded to punish, even beyond the limits of the ordinary administration of justice, anyone guilty of murdering a Jew. . . . When the victim is a Gentile, the position is quite different. A Jew who murders a Gentile is guilty only of a sin against the laws of Heaven, not punishable by a court. To cause indirectly the death of a Gentile is no sin at all.
>
> Thus, one of the two most important commentators on the *Shulhan 'Arukh* explains that when it comes to a Gentile, "one must not lift one's hand to harm him, but one may harm him indirectly, for instance by removing a ladder after he had fallen into a crevice . . . there is no prohibition here, because it was not done directly." . . .
>
> A Gentile murderer who happens to be under Jewish jurisdiction must be executed whether the victim was Jewish or not. However, if the victim was Gentile and the murderer converts to Judaism, he is not punished.

Then Shahak gives us a rabbi's answer to an Israeli soldier who has asked whether or not it is proper to kill Arab women and children. In his answer the rabbi quotes from the Talmud: "The best of the Gentiles—kill him; the best of snakes—dash out its brains."

Perhaps even more offensive are the Jewish beliefs on sexual matters. Shahak writes:

> Sexual intercourse between a married Jewish woman and any man other than her husband is a capital offense for both parties, and one of the three most heinous sins. The status of Gentile women is very different. The Halakhah presumes all Gentiles to be utterly promiscuous and the verse "whose flesh is as the flesh of asses, and whose issue [of semen] is like the issue of horses" is applied to them. . . . Therefore, the concept of adultery does not apply to intercourse between a Jewish man and a Gentile woman; rather the Talmud equates such intercourse to the sin of bestiality. . . .
>
> According to the *Talmudic Encyclopedia*: "He who has carnal knowledge of the wife of a Gentile is not liable to the death penalty, for it is written: 'thy fellow's wife' rather than the alien's wife . . . and although a married Gentile woman is forbidden to the Gentiles, in any case a Jew is exempted."
>
> This does not imply that sexual intercourse between a Jewish man and a Gentile woman is permitted—quite the contrary. But the main punishment is inflicted on the Gentile woman; she must be executed, even if she was raped by the Jew: "If a Jew has coitus with a Gentile woman, whether she be a child of three or an adult, whether married or unmarried, and even if he is a minor aged only nine years and one day—because he had willful coitus

> with her she must be killed, as is the case with a beast, because through her a Jew got into trouble.”

The Talmud’s overriding concern with matters of money and property mirror that of the Jews, and Professor Shahak offers a number of hair-splitting examples of Jewish beliefs on the subject and the way in which distinctions are made between the property of Jews and Gentiles, and between Jewish dealings with another Jew and with a Gentile. Two of these examples will suffice here:

> If a Jew finds property whose probable owner is Jewish, the finder is strictly enjoined to make a positive effort to return his find by advertising it publicly. In contrast, the Talmud and all the early rabbinical authorities not only allow a Jewish finder to appropriate an article lost by a Gentile, but actually forbid him or her to return it. . . .
>
> It is forbidden to defraud a Jew by selling or buying at an unreasonable price. However, “Fraud does not apply to Gentiles, for it is written: ‘Do not defraud each man his brother’ . . . .”

Shahak points out that “the Halakhah interprets all such idioms [as ‘each man his brother’ or ‘neighbor’] as referring exclusively to one’s fellow Jew.”

How have the Jews managed to keep teachings of this sort concealed from the Gentiles among whom they live? The truth of the matter is that they have not always been able to do so. Luther was not the only Christian scholar who learned Hebrew, peered into the Talmud, and was horrified by what he saw. Sometimes the Jews were able to bribe the Christian authorities to overlook such things, but throughout the later Middle Ages there were prohibitions and burnings of talmudic literature by outraged popes and bishops.

The Jews developed a clever system of double bookkeeping to circumvent such “persecution.” They modified or deleted the offending passages from new editions of the Talmud, and they made up a separate compendium—*Talmudic Omissions*, or in Hebrew *Hesronot Shas*—which circulated surreptitiously among the rabbis. In Israel today, feeling cocky enough to dispense with most such deceptions, the Jews are putting the passages which formerly had been omitted or modified back into the latest editions of the Talmud or the *Shulhan ’Arukh* in their original form. They are still careful with translations into Gentile tongues, however. Professor Shahak gives an example:

> In 1962 a part of the Maimonidean Code . . . the so-called *Book of Knowledge*, which contains the most basic rules of Jewish faith and practice, was published in Jerusalem in a bilingual edition, with the English translation facing the Hebrew text. The latter has been restored to its original purity, and the command to exterminate Jewish infidels appears in it in full: “It is a duty to exterminate them with one’s own hands.” In the English translation this is somewhat softened to: “It is a duty to take active measures to destroy them.” But then the Hebrew text goes on to specify the prime examples of “infidels” who must be exterminated: “Such as Jesus of Nazareth and his pupils, and Tzadoq and Baitos [the founders of the Sadducean sect] and their pupils, may the name of the wicked rot.” *Not one word* of this appears in the English text on the facing page (78a). And, even more significant, in spite of the wide circulation of this book among scholars in the English-speaking countries, not one of them has, as far as I know, protested against this glaring deception.

Professor Shahak is too naive. If he ventured out of Israel more and came to know Christian scholars better, he would understand what a pathetic and Politically Correct rabble they have become. There is not the slightest spark of Martin Luther left in the lot of them. Traitors to their own people as well as to their religion, they smile and genuflect at every insult from the Jews and are capable of feeling indignation only when the Jews receive some slight. The Jews are able to enlist them by the regiment to denounce in unison as “hate” any criticism of Jewish policies or doctrines, but they turn a blind eye to the virulent hatred which permeates Judaism and motivates the great majority of Jews, religious as well as secular.

Israel Shahak is a rare Jew indeed, and his book is essential reading for anyone interested in the problem of the Jews. ☐

Alien Nation: Common Sense about America’s Immigration Disaster

By Peter Brimelow. Published by Random House (New York, 1995). Available from National Vanguard Books for $25.50, postpaid.

The reviews of this book in the controlled press have been extraordinarily hostile. Many reviewers thought it shouldn’t have been published. They denounced its author as a “racist” and an “anti-Semite” for his views on immigration.

A review in the *New York Times* sniffed: “Mr. Brimelow . . . wants to keep the immigration flow not just limited, and not just higher skilled, but also mostly white. . . . Mr. Brimelow doesn’t consider Jews to meet his definition of ‘white’ either . . . .”

The Jewish executive director of the American Civil Liberties Union, Ira Glasser, complained in a letter to the editor of the *New York Times* that Brimelow wants an America as White as the one we had in 1965, before the change in U.S. immigration law allowed the sewers of Asia, Africa, and Latin America to swamp our shores with their wretched refuse. Especially galling to Glasser is Brimelow’s description of Immigration and Naturalization Service waiting rooms: “Just as when you leave Park Avenue and descend into the subway, when you enter the INS waiting rooms you find yourself in an underworld that is not just teeming but is also almost entirely colored.” Glasser concludes that Brimelow’s words make it clear that he is a racist.

Almost any objective reader of *Alien Nation* would reach the same conclusion, if by “racist” we mean a person who is conscious of the existence of races, doesn’t feel obliged to pretend that he isn’t conscious, and also doesn’t mind saying that he prefers his own race. Actually, Brimelow goes a bit beyond that. He understands and is not afraid to state, for example, that a nation (as the etymology of the word indicates) is really an extended family, in which every citizen is linked to every other by birth and blood. He points out that back in the days when the United States was still a nation, its immigration law required an applicant for naturalization to be a "free white person." And in his introduction, where he explains why he wrote the book, he says: "My [four-year-old] son, Alexander, is a white male with blue eyes and blond hair." He wants America to be a country where his son will have a place, a country that his son can feel a part of. That's enough to send people like Ira Glasser into a frothing rage of hatred against Brimelow and his book.

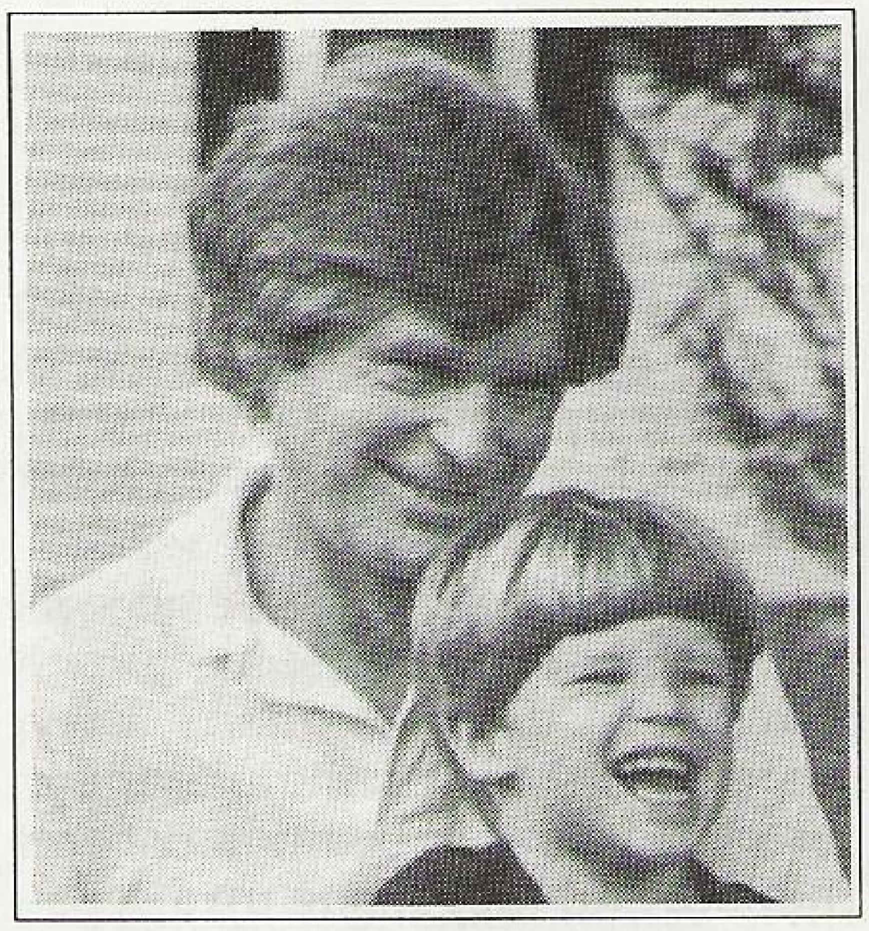
Despite all this, Brimelow goes out of his way trying to persuade people that he isn't a racist—not that his denials throw the Jews off his scent for a second. In a recent episode of the television interview program *Crossfire*, the Jewish cohost Michael Kinsley hammered away at him for his alleged racism, citing one statement after another from his book with racial overtones and keeping Brimelow on the defensive throughout the program. One wonders why he doesn't just come right out and say, "Yes, I'm a racist. I want a White America for myself and my posterity, and there will be no place in it for Jews."

In the first place, if he'd taken such a forthright position, his book wouldn't have been published by Random House, and it wouldn't be displayed on the shelves of bookstores all over the country. That would be a shame, because despite its failure to come fully to grips with racial matters *Alien Nation* is a very valuable book.

In the second place, we can't be sure that Brimelow really has come to grips with race even in his own mind. He begins his preface with the statement:

> There is a sense in which current immigration policy is Adolf Hitler's posthumous revenge on America. The U.S. political elite emerged from the [Second World] war passionately concerned to cleanse itself from all taints of racism or xenophobia. Eventually, it enacted the epochal Immigration Act . . . of 1965.

Unfortunately, the U.S. cultural elite—and Brimelow, as a senior editor of *Forbes* magazine, is a member—also let itself be stampeded into denying any racist taint. The fashionable attitude since the war has been individualism. One must not think of oneself as a member of a racial group, but only as an individual. And one must never judge anyone else by his race, but instead must pretend not to be aware of racial traits at all and must look on everyone only as an individual. Thus, it matters not whether a person is a Jew or a Gentile, a Black or a White, a man or a woman: he or she must be judged separately, with no consideration of group characteristics.



PETER BRIMELOW and his blue-eyed son Alexander, for whom he wants a White future: he is one of the very few members of the media elite who even care about the continuity of the race.

Brimelow, to his credit, has largely rejected such foolishness, but it is not clear that he has thought things through completely, especially where Jews are concerned. In a number of places in his book he notes the anti-White bias of the mass media. He cites specific media statements which exemplify their approval of the continued "browning" of America and their determined opposition to any effort to get a grip on the out-of-control immigration situation. But he fails to connect this bias to the Jewish control of the media.

His naiveté is more striking when he speculates on the reasons for the present immigration mess. He notes that Jews played a disproportionately important role in pushing the 1965 law through the Congress. Then he writes:

> Why were the 1965 Act's supporters all so wrong? The kindest answer must be staggering technical incompetence. They simply did not think through just how the immigration system that they had put together would really work.

Does Brimelow really believe that Emanuel Celler and the others in Congress who designed the present system didn't understand exactly what they were doing?

Perhaps he's reluctant to come to the conclusion that the Jews actually set out to destroy the racial basis of America decades ago and are continuing to do everything they can to further that destruction today, because he knows several Jews who have weaseled their ways into leading positions in immigration reform organizations. It's difficult for most Gentiles to accept the fact that Jews always have employed the fox-in-charge-of-the-hen-house strategy: slip a few Jews into the Gentile camp and arrange for them to grab as many key positions as possible in the defense structure. That just seems too devious and unnatural for non-Jews to grasp, and so patriotic organizations, ranging from the National Rifle Association and various citizens' militias to immigration reform groups, usually are overjoyed to have a few "patriotic" Jews volunteering to help them. They believe that having Jews in prominent positions will protect their organizations from accusations of racism and anti-Semitism.

Brimelow also is aware that Jews are not the only ones who want the browning of America to continue. On the *Crossfire* program cited above, one of the participants who attacked Brimelow most viciously was a representative of the Roman Catholic Church. And it was that faithful son of the Church, Edward M. Kennedy, who co-sponsored Emanuel Celler's 1965 immigration law. Although the great majority of White Americans with Catholic backgrounds do not share the aims of the Catholic hierarchy, the latter are hell-bent on keeping the flood of Catholic *mestizos* coming across the southern border. On top of that, there is an all too abundant supply of guilt-ridden, Bible-crazed Protestants who are hoping to atone for being born White by giving away their birthright to the swarming, colored masses of the world.

The kindest explanation of Brimelow's failure to be forthright on the Jewish role in immigration policy is that he made a conscious choice: either write a best-selling book which gets most of the facts on America's immigration disaster out to the American people, without blaming that disaster on the Jews; or blame it on the Jews and find himself with a manuscript that no mainstream publisher would touch. This book is so much better than other recent books calling for immigration reform—it comes so much closer to dealing frankly with the racial aspects of the subject, and it even hints at the Jewish aspects—that kindness in this regard seems justified.

If one is less inclined to be kind to Brimelow, however, one might guess that he is simply a captive of his class: a yuppie unable to overcome yuppie prejudices. The world of the yuppie is based on money, status, and standard of consumption. In the yuppie world Jews play a prominent and enviable role: they are *so* clever, *so* successful, *so* efficient at accumulation. To criticize Jews in any fundamental way is to undermine the basis for one's own existence: it is to lower one's own status and seriously jeopardize one's ability to continue accumulating. It is to risk being drummed out of the country club in disgrace.

More than that, it is to violate the most deeply ingrained rule of yuppie behavior: it is to show bad manners. It is to become déclassé. One simply does not break ranks and level blanket charges against one's own class or any significant portion of it. It just isn't done.

The very boldest of yuppies may hint that Blacks are deficient in some way, if his hints are politely worded, because Blacks really aren't a part of the yuppie world. Even so, anything said about race must be said in the most roundabout manner possible and larded with plenty of apologies: plain talk is not a yuppie virtue. To speak as plainly as Brimelow does causes gasps and raised eyebrows among his fellow yuppies. He has risked being offensive, and giving offense is a yuppie no-no. To go further and say that the collective Jewish strategy is and always has been to destroy every other nation or race which permits itself to be infiltrated by Jews would be offensive indeed. No matter how overwhelming the evidence, Brimelow just can't bring himself to say that: perhaps not even to think it. In the yuppie world, there is nothing more offensive than racism and anti-Semitism.

In any case, let us be happy with what Brimelow does say. He tells us, for example, that the Whitest decade in America's existence was the 1940s, when the country was 90 per cent White. The country had been growing Whiter by the year in the preceding decades, because immigration from Europe gave the White portion of the population a faster rate of growth than the non-White portion. Furthermore, the non-White portion of the population (with the exception of the Jews) was excluded from White society and from the political process. Films, books, magazines, and other records from that era portray an essentially White country.

The Second World War changed everything. It was an ideological war, and the ideology of America and her allies was egalitarianism. In the name of equality we poured fire from the sky and incinerated German cities. For the sake of equality we promoted the ethnic cleansing of the eastern German territories, in which millions of ethnic Germans were expelled from their ancestral homes and millions more were butchered. To teach the Germans about equality we subjected hundreds of thousands of their women to gang rape by our Soviet allies. In order to further the cause of equality we installed an anti-nationalist and anti-racist occupation government over the conquered Germans, staffed all of their schools and their mass media with people considered traitors by their former government, and used the latest techniques of psychological conditioning to instill a deep sense of racial guilt and self-hatred in the German people. How, then, could we justify maintaining a White America? How could we avoid applying the same principles of egalitarianism to our own society that we had rammed down the throats of the Germans?

That was the argument of the Jewish arbiters of fashion and their collaborators. The political elite, of course, was as eager as ever to be fashionable. And the cultural elite couldn't think of a way to oppose the argument without being considered rude. And so here we are, three decades after the new immigration law, with a country which has dropped from 90 per cent White to 75 per cent White (72 per cent if one subtracts the Jews from the "White" category) and is dropping faster every year. As Brimelow points out, the relative effect of non-White immigrants in darkening America's complexion has become much greater since the White birthrate dropped below the replacement level.

Alien Nation is a gold mine of hot statistics and factual arguments on every aspect of the immigration disaster: economic, political, cultural, legal, moral, etc. For example, there are the hand-wringing, limp-wristed types who believe that we mustn't close our borders to Third Worlders, because to do so would make them angry: keeping our border with Mexico open relieves the population pressure south of the border and lessens the likelihood of violence on the part of Mexicans desperate to find a better life in the United States. To counter this pathetic argument, Brimelow shows clearly that population growth in the Third World is far too high to be alleviated by immigration to the United States. Even if the immigration levels for *mestizos* and Blacks are increased substantially, it won't make a dent in the natural increase of populations in Mexico and Africa.

The real value of *Alien Nation* is not in its statistics, however. We don't need to have it proved to us that non-White immigration to the United States is an unmitigated disaster. We already know that. The value of Brimelow's book lies more in its anecdotal commentary on the bigotry, hysteria, and mendacity of the pro-immigration crowd. By exposing them as the crooks they are, by revealing the fallacies in their reasoning, and by not retreating when they begin screeching about racism and anti-Semitism, Brimelow can give courage and inspiration to many people who share our concerns but who heretofore have been afraid to stand up and speak out.

Still, it is mildly troubling that a man as astute and honest as Brimelow can't seem to bring himself to be rude to the people whose policies he knows are destroying America's racial basis. He chats politely with them at cocktail parties and seminars, and he even goes out to dinner with them. That's just too civilized. □

Icebreaker

By Viktor Suvorov (translated from the Russian by Thomas B. Beattie). Published by Hamish Hamilton (London, 1990). Available from National Vanguard Books for $25.95, postpaid.

Western Europe, Fall 1941: The Red Army sweeps on from Germany and France toward Italy and Spain. Everywhere the NKVD imposes the bloody terror already suffered by the tortured nations of the East. Political opponents, former army officers, shopkeepers, landowners, small farmers, members of youth movements and cultural associations—millions are rounded up. The fortunate ones are shot, many more die horribly in the blood-spattered basements of Communist interrogation centers. The rest join the endless columns shuffling to the Siberian Gulag. Only the prettiest girls are kept behind alive, for now.

JOSEPH STALIN

ADOLF HITLER

The lower ranks of the new Red puppet administrations consist mainly of criminals and perverts, but everywhere the key posts are dominated by Jews. Too late the peoples of Europe learn that the Talmudic admonition that "the best of the *goyim* must be destroyed" is taken literally by their new masters.

How close this nightmare came to becoming reality is revealed in Russian military historian Viktor Suvorov's definitive account of the buildup to Operation Groza ("Thunderstorm"), the Red Army's massive assault on Germany and the rest of Europe scheduled to begin on July 6, 1941.

Icebreaker details the huge scale of the long Soviet preparations to attack "the imperialist powers." In 1939, for example, when Hitler had a total of 4,000 paratroopers ready to seize key points ahead of an advance, Stalin had more than one million. Soviet tank production dwarfed that of the rest of the world put together, but the majority of the tanks were capable of effective operation only on the good roads of western Europe and were useless when forced onto the defensive in the backward wastes of Russia. Soviet pilots were totally untrained in aerial combat, since the German *Luftwaffe* was to be destroyed on the ground on Day 1.

In the event, as the Chief of the General Staff Academy of the Armed Forces of the USSR, General S.P. Ivanov, admitted in 1974, "The Nazi command succeeded in forestalling our troops literally two weeks before the war began." This was why the advancing German *Wehrmacht* found millions of Russia's best troops crowded together with huge supplies of ammunition and fuel in undefensible positions right on the frontier.

Suvorov shows clearly how Stalin came within fourteen days of taking this key step along the path to Bolshevizing the world. "But Hitler guessed Stalin's design. That is why WWII ended catastrophically for Stalin. He only got half of Europe, and some places here and there in Asia."

Regardless of the abuse heaped on him by the media and the court historians, this book proves that Adolf Hitler saved the West. □

Editorial

from page 2

been Jewesses: Betty Friedan, Bella Abzug, Andrea Dworkin, Shulamith Firestone, Lucy Komisar, Lynda Schor, Gloria Steinem, *ad nauseam*.

Thus, the arbiters of fashion in Hollywood and New York who used the cinema and television to make racial mixing fashionable among the trendy set also made feminism fashionable among White women. The madness has gone so far today that substantial numbers of otherwise normal, heterosexual White women have let themselves be persuaded that not only can they be just as capable combat pilots or firefighters as men but that only

continued next page

women really know how to give women sexual fulfillment.

Fortunately, most of them have not yet brought practice into line with that doctrine, but they have managed to make themselves thoroughly neurotic trying to reconcile doctrine with instinct. More relevant to the matter under discussion here, many women have let themselves be maneuvered into a position where they view any assault on the currently fashionable ideology of racial equality as an assault on their "right" as women to be military-school cadets or corporate raiders. These women have a subconscious understanding that this "right" is just as artificial as the "equality" claimed by non-Whites and homosexuals, and they have accepted these others as their allies in fending off the efforts of heterosexual White males to drag them out of the cockpit and the boardroom and put them back into the kitchen, the bedroom, and the nursery. They have bought the Jewish argument that heterosexual White males should be regarded with suspicion until the latter have demonstrated their "sensitivity."

Unfortunately, all too many men have done just that. Men may not be quite as trendy as women, on the average, but that's not saying much for them. The difference is a matter of degree, not kind. There are all too many men who are as afraid of having a Politically Incorrect idea in their heads as the average woman is of being caught in unfashionable attire: if "sensitivity" is "in," they gladly will put on the most disgusting display of it. And there are men who simply have no ideas in their heads except getting ahead. Unlike the "sensitive" ones, they have no shortage of testosterone, but they also have no sense of responsibility or propriety: they will ally themselves to whatever faction seems to offer them the best career prospects, and they will pay lip service to the corresponding ideology. Like the feminists, they will regard any other man who tries to rock the boat they are in as an enemy.

Actually, that's too stark a picture. Most people, on both sides, are not really partisans. They're just spectators, who find themselves, by accident more than by choice, in one camp or the other, and they sing along with the crowd without really thinking about the meaning of the words.

That makes the division no less real and no less dangerous for us, however. If looking at the great, passive middle tends to blur the division, it is sharp enough at the extremes, where there is passion aplenty: passion most often expressed as hatred.

In the trendier circles in Washington, D.C., and other large, eastern cities, there is more bigotry than there ever was in a Ku Klux Klan klavern. It may be that back in the 1930s some of the more backward Klansmen didn't like Catholics or foreigners (although the Klan since has had the good sense to drop those divisions), but that's nothing compared to what the Politically Correct bigots in Washington don't like today.

Walk into one of their cocktail parties wearing a National Rifle Association button, and the conversation will freeze as suddenly as it would if Nelson Mandela showed up at a Klan picnic. If you speak with a rural accent, you will be regarded with immediate suspicion. If you're from the South, then you'll be expected to prove that it's only the "New" South of Jews, Blacks, and Politically Correct yuppies with which you have any connections. If you're especially "Aryan looking" (*a la* Rutger Hauer or Daryl Hannah, for example), you can deflect hostility by coming with a Black date.

In these circles the word "White," used as a racial designation, evokes instant fear and loathing, especially among the Whites. They usually won't admit their hatred of their own kind to non-trendies, but among themselves they are quite open about it. They all agree that it is a good thing that North America is becoming darker, and they look forward eagerly to the day when the continent will have a non-White majority. Things will be much better then, they all aver: the greatest evil on the planet, White racism, finally will be suppressed, and love and brotherhood will reign.

When they watch a cowboys-and-Indians movie, they always root for the Indians: when a White is scalped or tied to a stake to be burned, they cheer. Reading *The Turner Diaries*, or any book in which the Whites win, "sickens" them (to borrow the word most often used by mainstream journalists to describe their reaction to my novel in the reviews they wrote of it following the Oklahoma City bombing). Viewing Leni Riefenstahl's *Triumph of the Will*, with its magnificent portrayal of proud, racially conscious White men and women, is a "chilling" experience, they say, even though it was made by the greatest woman cinematic genius.

Their dream world is one high in melanin and low in testosterone. It is a world in which strong women, wearing trousers and holding the key executive positions, share power with Blacks, Jews, and other non-Whites, and everyone lives in a city much like New York. Everything will be run by committees, and problems will be solved by talking them to death. White males will be tolerated in subservient positions, if they are either homosexual or have been "sensitized." This picture of the world is one which has been drilled into them during the past 30 years, starting at puberty with MTV and Politically Correct comic books.

They tend to fall into the mistaken belief that they are the universe, because they live inside a media-generated illusion-world and talk only with each other. But they do chatter in nervous fright whenever they are reminded that there are still some of those awful heterosexual White males left out there who haven't been sensitized yet. They look to the government to protect them from this threat and maintain their empowerment, and they are hot to have the government use whatever measures are expedient for that purpose. In particular, they want a roundup of guns and a clampdown on Politically Incorrect speech.

Then there's our side of the division. Close to the middle are those White men and women who still believe that the traditional family, with a male breadwinner and protector and a female homemaker, is not only worth saving, but that it's the natural way for men and women to live and by far the best way to raise emotionally and spiritually healthy children.

Unfortunately, the changes in American society during the past half century or so have made the traditional family an endangered species. In 1940 most married women were full-time homemakers. Between 1940 and 1990 the portion of married women working outside the home increased by a factor of four, to approximately 60 per cent. More than half of married mothers with children under 17 years of age are now employed full time outside the home, and the percentage rises every year.

This change has not been entirely a matter of choice: increasing urbanization of the economy, with jobs moving from rural to urban areas, and the rising cost of housing relative to per capita income have made it much more difficult to maintain a family on one income. Greatly exacerbating the situation, however, has been a trend in life-styles toward ever greater consumption. People on both sides of the division have let themselves be persuaded that they cannot live without many things that their grandparents found quite unnecessary.

The division at the middle, then, is not between people who are members of traditional families on our side and those with working wives and mothers on the other. Rather, it is between those who would live in traditional families if they could, and those who regard traditional families as old-fashioned and repressive and look on the present trend with favor.

Looking at the division from a different viewpoint, those near the middle on our side are those who value freedom above comfort and security, while the converse is true for those on the other side. The herd instinct is a little weaker on our side than on theirs. They have a near-monopoly on authoritarian personalities: on people who like to speak with reverence of "our President" and "our government" and to hate anyone who lacks their reverence.

We look to ourselves to satisfy our needs; they look to the government. We also tend to live more in tune with our instincts—more the way God intended us to live, the Christians on our side would say—while the others favor life-styles as artificial as their politics.

As we move further away from the middle, the passion becomes stronger. Trendy people—people who always want to do only what everyone else is doing and would never dream of striking out in a new direction, away from the crowd, or trying something they hadn't seen on television—feel comfortable with lots of rules and regulations. Things that aren't regulated by the government make them nervous. They like to buy licenses and apply for permits and pay fees and be told just what's permissible and what isn't. It's like having a stamp of assurance from the government that what they're doing is fashionable, or at least acceptable.

They cannot imagine the feeling of rage and resentment that rises in people with a more independent or adventurous nature when the latter are confronted with one of these artificial government barriers. Here's an example: When I was a kid I loved fireworks. I could go to a fireworks store and buy whatever I wanted. I could ride my bicycle to a vacant lot and set off my firecrackers and bottle rockets without violating any laws. Today there are very few places left in the United States where kids can do that. Certainly, there always were inept dolts who managed to blow off a finger or lose an eye playing with fireworks, just as there are people who will manage to shoot themselves or a member of the family by accident if they get their hands on a gun. We used to be willing to accept such risks. We were aware that if you're not careful you can hurt yourself. We understood that living was an inherently dangerous business. We preferred a world in which there were freedom and risks to a supposedly safer world walled in by rules.

By the time I was 12 years old or so, I had developed a more serious interest in rockets and related matters than store-bought fireworks could satisfy. I used to take the money I made mowing lawns in Dallas, Texas, and get an adult to give me a ride downtown to Greene Brothers, the big laboratory supply warehouse, where I would give a clerk the list of chemicals and glassware I wanted, and then I would walk through the warehouse with him while he found the items for me on the shelves. A dollar would buy a lot more nitric acid or powdered aluminum in those days than it will today. The important thing, though, was that I didn't have to fill out any forms or show the clerk a permit from the government to buy what I wanted.

Pyrotechnics isn't everyone's thing, of course, but the same thicket of government restrictions has overgrown nearly every activity that's not on the beaten path: flying your own airplane, building your own house, collecting your own firearms, operating your own business. It can't be that the government is trying to protect us with its restrictions: it still pays farmers to grow an addictive drug which causes the deaths of 400,000 cigarette smokers in the United States every year. Whatever the government's reason, it is infuriating to plenty of people besides me.

I live in one of those rare, backwoodsy places where there are no building codes, and a property owner doesn't have to ask city hall for permission to dig a hole in his backyard or change his plumbing around. He just does it, and it's nobody's business but his. The trendier locals are trying to change that. They believe that building codes are "progressive" or something of the sort, and they want to have the same sort of rules that property owners in Philadelphia and New York have. Fortunately, there are plenty of other folks like me around here who are resisting, but the trendies are looking for allies in the state government. People who live in New York just wouldn't understand, but there are those of us who really get steamed about such things.

It used to be that men valued their personal honor above all other things, and governments understood and accommodated themselves to their citizens' sense of honor, albeit reluctantly in many cases. That was a long time ago, of course. Even some politicians had a sense of personal honor. (That was a *very* long time ago.)

In those olden days, if a man were in public with his wife, and a stranger made a lewd remark to her or put his hands on her, the offender could count on having to defend his life. If the husband killed or seriously injured him, and there were witnesses to the original offense, the husband would have been justified in his actions, in the eyes of his peers and of the government. Similar considerations applied if the original offense were against the husband himself. The corollary to this was that people tended to be more polite in public, more careful not to give offense.

How different it is today! The feminists become infuriated at the mere suggestion that a man should feel any obligation to protect a woman. Protection suggests a sense of possession. Protection is a job for the government, not for individual men. And the Jews, who always have regarded with a sneering sort of amusement and disbelief the Aryans' willingness to fight for the sake of honor, have joined the feminists in moving us all into a more enlightened era, where honor counts for nothing.

There are, of course, a few of us whose hearts are still back in the Stone Age. We may control ourselves most of the time. We may swallow insults and other offenses without reprisal, just to stay out of jail; but when we do, we feel dishonored, and when we feel dishonored a feeling of hatred begins building in us: hatred against the government which forced us to dishonor ourselves, hatred against the politicians and the bureaucrats and the other supporters of the government.

I am acquainted with the details of a recent case in which a White man and his wife were insulted in a mall parking lot by a Black who had nearly hit their car with his. After screaming his insults about White "crackers" and "honkies" and being told in turn that he and his fellow "niggers" should go back to Africa, the Black drove off, then came back a few minutes later with a Black friend and a brick. Advancing on foot with the brick in hand toward the car in which the White man and his wife were sitting, the Black screamed at the White man, "I'm gonna smash your motherf—ing head in." Whereupon, the White man tore open his glove compartment, grabbed a pistol, and shot the Black dead.

During the subsequent trial, both the defense and prosecution witnesses agreed that the Black had threatened to smash the White man's head with a brick. The only difference in the testimony was that the prosecution's witnesses—the Black's male friend and a White woman—said that the Black dropped his brick and took a couple of steps backward just before he was shot, while the defense said that the Black still was holding the brick when the White man fired. The key to the outcome of the trial, however, was that the prosecution emphasized that the White man, who was a university graduate with a good job and a stable marriage, happened to be a "racist," who didn't believe that Blacks should be permitted to remain in America. The Jewish prosecutor read excerpts to the court from Politically Incorrect books and letters seized from the White couple's home.

The mostly White jury, showing to the world that it had no sympathy for White "racists," brought in a Politically Correct verdict of guilty of *premeditated murder*, and the White judge sentenced the White man to *life in prison*. Such an egregious injustice may be considered only a fluke by some—the consequence of an unlucky combination of a "sensitive" jury, a Jewish prosecutor, a politically ambitious judge, and an inept defense lawyer—but those who pay attention to such matters can cite a hundred similar cases from recent years.

The Jews, the feminists, and their collaborators would like to lock up all of us Stone Age men, who would rather fight than crawl. Our presence makes them uncomfortable. And so they have perverted the "justice" system to serve their purpose. And they're getting away with it.

Or are they? Every time they have a success of the sort cited above, every time they gloat and smirk publicly about such a victory over heterosexual White males, the hatred against them builds, the burning desire to tear out their throats and smash their heads grows.

Which brings us back to sex again. Heterosexual White males who used to know instinctively what to do when a Black attacked them with a brick also used to know instinctively how to behave when they wanted a mate—or even the temporary company of a woman. The changing of all the rules to suit feminist and Jewish notions of "equality" has confused many of them.

Most of us, to be sure, have learned to adapt. Whether we liked it or not, we learned the new etiquette. We also learned that there still are old-fashioned, unreconstructed women to be found—feminine rather than feminist women—if one knows where to look for them. But they definitely are scarcer than they used to be, and the fellows who have a harder time adapting to unnatural conditions have suffered accordingly. There's hardly anything to make a man angrier than depriving him of a woman's company for an extended period.

So here's what it all boils down to: the war between the Clinton constituency and the rest of us is heating up. Astute observers have been commenting for years on the "culture war" raging in America. It was a war between those on one side who believe that children should be raised in a disciplined environment and have old-fashioned values instilled in them, and those on the other side who believe that all any child needs is a big dose of "multiculturalism" via MTV every day.

The folks on the old-fashioned side were fighting with one hand tied behind their backs, though, because they were careful never to admit even to themselves that the "culture war" is really a race war: that what makes MTV so elementally evil is that it is Jewish, that it is the fiendishly crafted instrument of the sinister Jewish billionaire Sumner Redstone. They railed against "multiculturalism," but they retreated in embarrassment when the multiculturalists charged them with "racism."

So obviously the Clintonistas were winning, and the rest of us were losing. One easy triumph after another caused the Clinton constituency to throw caution to the winds and to push ahead more rapidly and more brazenly. Homosexuals, radical feminists, and Blacks were brought into more policy-making positions in the government than ever before. Jews came out from behind the scenes and assumed more visible positions of power: on the Supreme Court, in the Cabinet, and as movers and shakers in the Congress. Military leaders who were considered insufficiently "sensitive" were canned.

The Jews defined a new category of crime—"hate crime"—and got the government to go along. The Politically Correct elitists announced that the Constitution is obsolete, and the government decided to prove it by making bloody examples of dissidents, first shooting in cold blood the wife and child of a White separatist at Ruby Ridge and then burning to death nearly a hundred Second Amendment dissidents at Waco.

All of this became a mite too much for us unsensitized heterosexual White males. We decided to make ourselves heard, and we began speaking out more loudly than before. We began using the Internet, and we began making radio broadcasts on those few stations not yet under Jewish control. And a few crazies among us did some wild and stupid things: shooting abortion doctors, bombing a government building, shooting up the White House.

The Clinton constituency responded by announcing the need to silence dissident voices: specifically, to keep Politically Incorrect messages off the Internet and Politically Incorrect radio programs off the airwaves.

Actually, this response was only the unveiling of a small part of a scheme on which they had been laboring for years. The Jews want in the United States the same sort of laws they have succeeded in forcing on the populations of Canada, the United Kingdom, Germany, Switzerland, Belgium, Denmark, and a dozen other White countries, where it is now illegal for Whites to dispute the Jewish version of history or to criticize Jewish efforts to "multiculturalize" their people. They had succeeded in introducing codes of Politically Correct expression at most universities, in many of the larger corporations, and in the government itself, but they were still wondering how they could put real teeth into these codes by criminalizing what they cleverly refer to as "hate speech" when the Oklahoma City bombers presented them with a golden opportunity. Now they're trying to make the most of it.

It remains to be seen how successful they will be. If they do succeed even partly in their efforts to scuttle the Bill of Rights—even if all they're able to do is knock another brick or two out of the Second Amendment and close down a few Politically Incorrect broadcasters—I believe they'll get a response from us Stone Age types which will make everything which has happened so far seem like a church social.

And I believe that they will be at least that successful. Certainly, free speech has never been truly popular. Joe and Jill Sixpack have never understood why anyone should be permitted to write or say things that offend conventional people. During the 1960s, when the Jews were offending a great many conventional people through their "counterculture" campaign, the freedom to shout obscenities and preach treason was zealously promoted by their trendy collaborators in the cultural, academic, and media establishments. That era is far behind us now, however, and the same trendy collaborators are warning everyone that we really must outlaw "hate speech."

That'll be another step for them in the division of our people. Many people on our side who're near the middle now will be pulled far out toward the extreme. This radicalization will make us stronger.

Listen to
American Dissident Voices
the radio voice of the National Alliance.
Write for a complete schedule.

The authoritarian types will remain where they are for the most part, on the other side near the middle, supporting "our President" and "our government" as self-righteously as ever. About the only ones we can expect to cross over to us in substantial numbers are those whose oxen are gored by the changes. Fortunately, more and more oxen will be gored, as the Jews rush to cram everything they can down our throats while they still have a grip on the situation.

In particular, their continuing drive to usher in the New World Order as soon as possible, with its attendant deindustrialization of America and the proletarianization of the White middle class, will force many to take a position with us who would have preferred to remain squarely on the fence. We should be thankful that the Jews' campaign for the division and destruction of our people is committed to a number of fronts simultaneously, and they cannot easily pull back on one while pushing forward on another.

In our effort to defeat their campaign we may find ourselves allied with many people whom in the past we barely tolerated: the religious zealots of the Christian right, the essentially conservative types who have been gravitating toward the militias, the wild and undisciplined young White people in our cities who had nowhere to turn but to the skinhead movement when they were abandoned by our "multicultural" society, libertarians who finally are waking up to the fact that if they are to preserve any liberty at all they may have to compromise their individualism temporarily, perhaps even a few authoritarians from the military and police establishments who have overdosed on Clintonism.

Thus, even as the division of our people continues, new unions will be formed. By the time the shooting begins in earnest things almost certainly will not be divided along the lines we would prefer. What we must strive for now is to ensure that those on our side of the division will be able to win. ☐